

# THE LATTER DAY LUMINARY;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE  
BAPTIST DENOMINATION IN THE UNITED STATES.

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Vol. II.

NOVEMBER, 1821.

No. XX.

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## BIOGRAPHY.

### LIFE OF MELANCTHON.

**PHILIP MELANCTHON**, one of the most distinguished instruments in the Reformation, was born at Bretten, in Saxony, on the 16th of February, 1497. His German name was *Schwatzerd*, a name signifying *black earth*. It was changed by Capania, his friend and patron, into Melancthon, a word formed from the Greek, having the same import with *Schwatzerd*. His father and mother were both respectable. He was a celebrated engineer, and well known by most of the princes of his time. She was daughter of the mayor of Bretten. His father dying, from having drunk of a well whose waters had been poisoned, when Melancthon was only 11 years of age, the care of his education was assumed by Reuter, his grandfather on his mother's side.

He was instructed in the Latin language by John Hungarus, a superior scholar and an able preacher of the gospel. In the academy at Phorzheim he commenced the study of Greek, and soon furnished indications of a vigorous imagination, and an insatiable thirst for solid learning. At the age of twelve, he entered the University of Heidelberg, whose professors were, for the age in which they lived, men of high celebrity. Here he continued but three years, dispirited on account of the unhealthiness of the place, and of the obvious disposition of the professors to retard his claims to literary elevation, merely on

account of his youth. He entered at Tübingen, in the dutchy of Wurtemburg, and at the age of seventeen received his *master's degree*. Erasmus was so impressed with his attainments, that, writing to a friend, he says, "I am persuaded Christ designs this youth to excel us all." At the age of twenty, he delivered an elegant oration on the liberal arts. Soon after he removed to the Wittemberg University, and was appointed to the Greek professorship. Here he became the instructor of LUTHER, and formed a friendship with this first of Reformers, which continued unviolated either by the temerity and the decision of the one, or the cautiousness and moderation of the other. This intimacy was, in a high degree, propitious to themselves and to the interests of the church of God.

In the schools in Germany, Melancthon acquired such veneration that he was universally regarded as the reviver of letters. Almost every subject relating to philology or science was by him educated from obscurity, and illuminated with the radiance of native genius and unwearied research. His writings, and especially his classical lectures, on which many hundreds would attend at the same hour, created a new æra in literature. His constitution became enfeebled by the severeness and multiplicity of his labours.

At this period the church of Rome was reposing in all the consequence of authority, and in all the blandishments of licentiousness. The principal objects of prayer, were a crowd of saints, with the virgin Mary at their head. Relics the most preposterous were amassed. Indulgencies were procurable for all the varieties of crime. "Italy," to use the words of Luther, "was involved in the most profound Egyptian darkness."\* Aroused by the memorable disputation that took place at Leipsic, between Carlostadt, a zealous Reformer, and Eckius, an advocate for Popery, Melancthon entered on the study of the scriptures with fresh ardour. The doctrine of the gospel opened on his mind with a splendour undiscovered before. He wrote an answer alike mild and keen to the objections of Eckius, promoting by its publication, most substantially, the Protestant cause.

In the year 1520 he married Catharine Crappin, daughter of the burgomaster of Wittenberg, a lady whose accomplishments and vir-

\* One of the monks, at this time, alarmed at the prospect of the revival of letters and religion, thus expresses himself. "A new language has been invented, which is called *Greek*; guard carefully against it; it is the mother of every heresy. I observe in the hands of a great many people, a book written in this language, which they call the *New-Testament*; it is a book full of thorns and serpents. With respect to Hebrew, it is certain, my dear brethren, that all who learn it are instantly converted to *Judaism*.—See Cox's *Life of Melancthon*.

tues were a source of sacred pleasure. The liberality of Melancthon was distinguished. No mendicant retired empty from his door. Candour towards his enemies, sympathy towards the sufferer, condescension towards his domestics, and a strong and tender affection towards his wife and children, characterized this eminent man. His sincerity was unmixed with dissimulation, his modesty uncorrupted with self-esteem, and his humility untarnished with the breathings of pride.

In the same year, at the instance of Eckius, the pope issued a bull against the intrepid Luther. Under all the embarrassment this unavailing attempt induced, Melancthon was Luther's undeviating friend. If less courageous than his Christian brother, he was not less faithful to the cause in which they were engaged, or less assiduous in promoting it. His "Loci Communes Theologici" furnish a standing memorial of the clearness of his understanding, the correctness of his principles, and the piety of his heart.\*

During the spread of the spirit of fanaticism which Storck, Cellarius and Stubner introduced, Melancthon never lost sight of that prudence which his station in society demanded. His gentleness prevented his deriding what his judgment could not approve. He assisted Luther in the German version of the scriptures, who, it would seem, did but ill repay his services, by publishing, without his consent or knowledge, Melancthon's commentary on the Romans. A vein of piety ran through the life of this eminent man. When solicited by his friends to suppress the anxiety and trouble which the concerns of the Reformation created, he would reply, "If I had no anxieties I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, the best means of consolation, a religious mind cannot do without them. Thus trouble compels me to pray, and prayer drives away trouble."

In the year 1530, the diet of Augsburg was appointed, at which Charles V. was present. It lasted seven days. A considerable number of divines were collected; but the principal responsibility and labour devolved on Melancthon. The celebrated Augsburg Confession

\* The following is his illustration of the term "GOSPEL." "This term is used in the most ancient of the Greek writers. In Homer, it signifies the *reward* which is bestowed on the messenger of good tidings. In Aristophanes and Isocrates, it denotes the *sacrifice* which is offered when any good news is announced. In other authors it is used for the *message itself, the news communicated*; in which sense the apostles have adopted it. Plutarch, in the life of Artaxerxes, plainly speaks of the reward of the *gospel, or good news*, for to this the reference is obvious. In the life of Pompey, he says, the messenger arrived at Pontus bringing the *gospel*, that is, *the good and joyful intelligence*."

was by him drawn up. The duke of Bavaria, who was opposed to the doctrines it contained, asked Eckius whether the Confession could not be overthrown out of the scriptures? "No," replied Eckius, "by the holy scriptures we cannot overthrow it, but *we can by the fathers.*" Luther was so charmed with the imperial diet, that he said, "It is doubtless the last trumpet before the day of judgment." It is said that during the session of the diet, the archbishop of Mentz, who had by some means obtained a Bible, was busily engaged in reading it for about four hours. One of the council entering the room, asked him, with some surprise, what he was doing with that book? To which he answered, "I know not what this book is; but sure I am, all that is written in it is against us."

Not only in Germany were the presence and powers of Melancthon called for; Francis the First urged his coming to France, and Henry the Eighth invited him to England. Mr. Cox observes that Melancthon may not inaptly be termed "*the Pen of the Reformation.*" Luther says, "the whole Christian world is his debtor." On his way to the diet, designed to have been held at Spires, Melancthon fell sick. Glassius has left a most interesting account of the circumstances of his recovery. "When Luther arrived, he found Melancthon apparently dying. His eyes were dim, his understanding almost gone. Luther was in the most terrible consternation. Turning to those that accompanied him, he said, "Alas! that the devil should have thus unstrung so fine an instrument!" He then, in a supplicating posture, devoutly prayed: "We implore thee, O Lord, our God; we cast all our burdens on thee, and *will cry till thou hearest us*, pleading all the promises which can be found in the holy scripture, respecting thy hearing prayer, so that **THOU MUST INDEED HEAR US**, to preserve at all future periods our entire confidence in thine own promises." After this he seized hold on Melancthon's hand, and said, "Be of good courage, Philip, **YOU SHALL NOT DIE.**" While he thus spoke, Melancthon began to revive, and his health was soon recovered. In a letter, which he afterwards wrote to Mythobius, he says, "I must have died if Luther had not recalled me from the gates of death."

In the month of February, 1546, Melancthon had the affliction to lose by death his friend and brother Luther, whose constitution had become worn out, and the more so, by reason of repeated attacks of the stone. When he first received the painful intelligence he exclaimed, "My father, my father, the chariot of Israel, and the horsemen thereof." He pronounced the oration at his funeral, and composed lines tributary to his memory.

Our limits prevent us from enlarging on the latter periods of the

life of Melancthon. They were marked with the same steady zeal in the Protestant cause. The soundness of his principles, the elegance of his writings, and the purity of his conversation, were irresistible. He shone and burned alike in the public diet and in private disputation. The succession of labours and the burden of care which he had to experience, to which may be added the loss of several most dear friends, and particularly the wife of his youth, gave a shock to his mortal system, from which he could not recover. He survived his beloved Catharine only about two years and six months. He wrote during the interval several letters to his friends, full of piety and tenderness, and expressive of his confidence in the Redeemer in prospect of his final hour. He closes the last letter he ever wrote, with the words—

“ Philip Melancthon will soon be no more.”

His last journey was to Leipsic in April 1560, for the purpose of attending the annual examination of the students in divinity. He caught cold on his journey, and a fever succeeded. He was attended in his last moments by Dr. Peucer, his son-in-law. A few days previous to his death, he said, “ I am a dying man—there are three subjects for intercession with God which I leave to my children and their little ones—that they may form a part of his church, and worship him aright—that they may be one in him, and live in harmony with each other—and that they may be fellow-heirs of eternal life.” His heart was cheered with many portions of scripture, such as “ I have a desire to depart, and be with Christ.” “ If God be for us, who can be against us ? ” “ Let him that glorieth, glory in the Lord.” “ In my Father’s house are many mansions.” Upon his physician asking him, if he would have any thing, he answered, “ *aliud nihil—nisi cælum,*” i. e. *nothing else—but heaven.* He died with a smile on his countenance, amid the vows and prayers of his brethren, at a quarter of an hour before seven o’clock in the evening of the 19th of April, 1560, at the age of 63 years, 2 months and 3 days. His body was permitted to be seen for a day and a half after his death. Hundreds attended, and even strangers were desirous of a pen, or of a piece of paper on which he had written, or indeed of any thing, however trifling, as a memorial of so great a man. A leaden coffin was prepared for his remains, on which was written a long Latin inscription. They were deposited close to the body of Martin Luther.—“ Lovely and pleasant were they in their lives, and in their death they were not divided.”

“ History will not write his name  
Upon the crimson roll of Fame ;

But Religion, meeker Maid,  
 Mark him in her tablet fair;  
 And, when million names shall fade,  
 He will stand recorded there."

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## COMMUNICATIONS.

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### THE STAR OF BETHLEHEM.

THE writings of Dr. Buchanan, the elegant hymn of Henry Kirke White, the fact that in the eastern world the rays of salvation have begun again to shine, combined with the elegance of the allusion itself, have contributed to impart to "the Star in the East," seen by the Magians after the birth of the Redeemer, a new and pleasing interest. The mere mention of the star of Bethlehem, communicates to the friends of missions a peculiar and welcome pleasure. Permit me to exhibit, from the writings of some of our ablest divines, a familiar reply to two inquiries.

Of what nature was this heavenly visitant? and  
 What agreeable or useful ideas has it been thought to convey?

In general, it has been observed that Jehovah frequently speaks to men, in a manner corresponding with their habits of thinking. The shepherds were addressed by an angel, as was Moses, the shepherd, by the angel in the bush; but the wise men, accustomed to the contemplation of the heavens, are instructed by a star.

It was the opinion of Chrysostom that this star was AN ANGEL: in confirmation of which he observes that angels are called stars, Rev. i. 20. and that they have appeared as flaming chariots, 2 Kings ii. 11. and vi. 17. To this it has been replied, that the object is not called an angel, but a star; that angels are no where represented as assuming a stellar appearance; and that their visits are not marked by silence, but by suitable addresses. Dr. Whitby quotes an ancient writer who says, "This star appeared in the form of a CHILD, holding a cross in his hand; and telling them that Christ was born, and that they should go to Jerusalem to worship him." This he sufficiently refutes from the declaration of the Magians, who state that they had seen a star, not a vision. Others have imagined that a COMET approached the earth, because comets have been supposed by almost all nations as portending changes in the empires of the earth. Such was the opinion of Justin Martyn, and several of the fathers, and also of Scaliger and Grotius, the latter of whom quotes the passage from Lucian,

"—et terris mutantem regna cometen."

Dr. Doddridge properly remarks, "it is not at all strange that Justin Martyr, and other fathers, should suppose it was a comet, considering how little astronomy was known in their days; but one would not have imagined Grotius should have gone so far as, in the least, to intimate such a suspicion."

Schmidius is of the sentiment that it was a REAL STAR, either a planet or a fixed star, created at the beginning of the world. Calmet seems to be of the same opinion. He calls it "that real star, which shone at our Saviour's birth." Unfortunately for these writers, they knew not of the existence of the asteroids which modern astronomy has discovered, or it is probable they would have found one of these extremely convenient for the support of their theory—a theory too absurd to need refuting. Dr. Lightfoot supposes it to have been THE SAME LUSTRE WHICH SHONE ABOUT THE SHEPHERDS. Whitby evidently inclines to the same idea. He says, "It seems probable this seeming star appearing to the wise men in the east, might only be that glorious light which shone upon the Bethlehem shepherds, when the angel came to impart unto them the tidings of our Saviour's birth. For, that this light was exceeding great, is clear from that expression which styles it the *glory of the Lord*. That it was a light from heaven hanging over their heads, the Greek assures us. The Latin saith, *im-micuit ex alto*, it shone upon them from on high. Now we know that such a light at a great distance appeareth like a star; or at least after it had thus shone about the shepherds, it might be lifted up on high, and then formed into the likeness of a star."

While it is admitted "that all guesses about the nature of this star are quite uncertain," the probability is, that it was an extraordinary luminous appearance in the heavens. Doddridge calls it a METEOR; adding, "I say meteor, because no star could point out, not only a town, but a particular house." Henry calls it "a meteor in the lower regions of the air;" Scott, "a luminous meteor in our atmosphere, which at a distance looked like a star, and which was formed by God for that purpose, and could descend so low as to mark out a single house in the midst of the city, as the cloudy pillar pointed out the spot where Israel was to encamp in the wilderness." Dr. Clarke says, "As to what is here called a star, some make it a meteor, others a luminous appearance like an aurora borealis, others a comet! There is no doubt, the appearance made was very striking; but it seems to have been a simple meteor, provided for the occasion." Meteors by Greek writers are frequently called stars.

As to the ideas this heavenly visitant has been thought to convey, I shall select the following:

1. It has been supposed to have been the *fulfilment of a prophecy*; Num. xxiv. 17. "there shall come a star out of Jacob, and a sceptre shall arise out of Israel." Dr. Gill says, "that the Jews expected a star at the time of Messiah's coming, is certain."

2. It has been viewed as an *emblem of Christ himself*, "and is called His star, the star of the King born, because it appeared on His account, and was the sign of His birth, who is the Root and the Offspring of David, and the Bright and Morning Star." Gill. Some have supposed that to this light Virgil might have alluded, when, complimenting Cæsar, he says,

Ecce Dionæi processit Cæsaris astrum.

3. It has been employed as an *emblem of the holy scriptures*. Hooper, the martyr, in a letter to Mrs. Ann Warcup, has these words: "Such as travelled to find Christ, followed only the star, and as long as they saw it they were assured they were in the right way, and had great mirth in their journey. Whence we learn, in any case, whilst we be going to seek Christ which is above, to beware we lose not the star of *God's word*. That only is the mark that shows us where Christ is, and which way we may come to him."

4. Some have thought it an *emblem of the ministry of the gospel*, whose province it is to conduct men to the Saviour. From this idea a modern writer observes, the custom was probably derived of surrounding the painted head of an apostle with a glory.

5. It has been viewed as a *symbol of the conversion of the gentile nations*. Dr. Jeremiah Taylor says, "thus in one view and two instances God hath drawn all the world to himself by his Son Jesus; in the instance of the shepherds and the Arabian magi, Jews and Gentiles, learned and unlearned, that in him all nations and all conditions, and all families, might be blessed." Such are the ideas of those excellent men, Mr. Scott and Dr. Doddridge. The former says, "Let us remember that this event was an indication of Christ's being the light of the Gentiles, as well as the glory of Israel." The latter; "Let us look upon this circumstance of the sacred story, as a beautiful emblem of that more glorious state of the Christian church, when the gentiles shall come to its light, and kings to the brightness of its rising—when the abundance of the sea shall be converted to it, and the wealth of the gentiles shall be consecrated to its honour."

SKETCH OF A SERMON,

PREACHED BEFORE THE BAPTIST MISSIONARY SOCIETY, AT SION CHAPEL, LONDON,  
JUNE 20, 1821,

By the Rev. Joseph Ivimey.

Col. i. 12-14. *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.*

THE author describes his subject by showing,

I. The nature of Christian gratitude—"giving thanks unto the Father."

II. The reasons by which it is inferred—"He hath made us meet; He hath delivered us; He hath translated us," &c.

III. Some of the ways in which it should be manifested. Under this last head, the author observes,

My countrymen, you are aware that what was said to the idolaters of Colosse and Corinth, was true of the inhabitants of the British isles; *Ye know that ye were Gentiles, carried away to those dumb idols, even as ye were led.* 1 Cor. xii. 2.

It is supposed that Great Britain was originally peopled by the Celts, or Gauls, who descended from Gomer, the son of Japheth. The remote cause of our island's being visited by the light of the gospel, was doubtless the trading of the Phoenicians with this country, even before the Trojan war, 800 years before Christ, to procure the tin with which Cornwall abounded; from which cause, Bochart says, they called this island *Baratanac*, or *the Land of Tin*. The late excellent Thomas Scott, in his commentary upon Ezek. xxvii. 12, *Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, TIN, and lead, they traded in thy fairs*, says, "We have here a particular account of the nations, or cities, that traded with Tyre, and the commodities which they brought to her markets. Thus Tarshish, or Tartessus in Spain, (as it is supposed,) exchanged various metals, (which were either the produce of that country, or fetched from others,) for the rich luxuries of the eastern world. *It is probable that the TIN was brought from Cornwall; which was first known to the ancients as producing great quantities of that metal.*"

The period Ezekiel refers to must have been 600 years before Christ; and at that early period, God seems to have been making a way for the gospel to be brought to this country; as the discovery of the island by the Phoenicians, and their visiting it for the merchandise of tin, led afterwards to those events which introduced to our

idolatrous and barbarous forefathers the knowledge of Christ crucified.

At the time of the Roman conquest, about forty-four years before the Christian era, the inhabitants were gross idolaters, worshipping Dis, one of the names of Pluto, the god of hell, and Andante, the goddess of victory. Their religious instructors were the Druids, among other maxims of whose religion were the following :

“Prisoners of war are to be slain upon the altars, or burned alive in wickers in honour of the gods.”—“The soul after death goes into other bodies.”—“There is another world, and they who kill themselves to accompany their friends thither, will live with them there.” These sentiments are found in Cæsar’s Commentaries, and in Tacitus. Standing monuments of these horrible sentiments having been put into practice, are those altars, or, as they are called, *cromlechs*, which are to be seen in different parts of Wales, and in Cornwall. There are several in Guernsey and Jersey. I have seen one in the latter island eleven feet in length, seven in width, and four in thickness. Who could stand by that altar, having a Christian’s eye and a Christian’s heart, without thinking of the power of darkness which prevailed at the period when human victims were offered upon it to propitiate Pluto the god of hell, or to laud Andante the bloody goddess of war? Who could help giving thanks to the God and Father of our Lord Jesus Christ, that through the introduction of the gospel into Britain, so soon after the ascension of the Saviour, our forefathers were delivered from the power of such tremendous darkness? that they who dwelt in this “dark place of the earth, full of the habitations of cruelty,” should see the great light of the Sun of Righteousness? Blessed be God, that we can adopt the sentiments of Zacharias in prospect of the coming of the Saviour, to express our gratitude for the blessings which Britain has derived from the gospel. “Through the tender mercy of our God, the day-spring from on high hath visited us, to give light to them that sat in darkness, and in the shadow of death, to guide our feet into the way of peace.”

We know that there are many things still existing among us abhorrent from the spirit of the gospel: but when we compare the state of society in Britain with that of Pagan, or even Popish countries, we ought to say, *The lines are fallen unto us in pleasant places; yea, we have a goodly heritage.* From my heart I believe, that what was said of Israel might be applied strictly and literally to England. *He hath not dealt so with any nation.* The horrors of war have been lessened; polygyny and its miseries have been prohibited; idolatry has been expelled; our blood chills at the thought of human victims; vice of

every kind is proscribed by our laws ; thousands and millions in these happy islands have been saved through faith in Jesus ; there are at this present time thousands, and hundreds of thousands, living in Britain, *who know the grace of God in truth* ; and the gospel has produced that fruit here, which it has done in all the world where it has been received.

Considerations of this kind led to the formation of the Baptist Missionary Society in the year 1792. I have seen some letters which were written by Dr. Carey when lying off the Isle of Wight in the year 1793, to Mrs. Carey, during a separation of upwards of two months, in which that excellent man, notwithstanding all his affection for his wife and children, had resolved on proceeding to India without them, though this was afterwards remarkably prevented. He says, "Though surrounded with shocking blasphemies, I am sure God is with us." "If I had all this world I would freely give it all to have you and my dear children with me. But the sense of duty is so strong as to overpower all other considerations : *I could not turn back without guilt upon my soul.*" And when his desire was granted for him to return and see his family, he says, "I feel much delighted that now you and my dear children may go out with me ; though *I must own that I am exceedingly disappointed at being thus hindered.*" Here is the true missionary feeling ; though "in a strait between two" beloved objects ; yet from contemplating the miseries of the heathen, and their perishing condition, "the love of Christ bore him away." What but Christian gratitude could have produced such holy self-denial, such a spiritual conflict ?

Let us also be solicitous to employ and improve every talent for usefulness which God has given us, by attempting to serve our generation by the will of God. He is a wicked and slothful servant, who digs in the earth and hides his Lord's money. The time for serving our fellow-creatures is very short : and while you are deliberating, and saying, "Shall we give, or shall we not give ?" thousands and millions of heathens are slipping off the plank into the ocean of eternity. Where then is the Christian who can refuse to contribute his quota towards putting off the life-boat to save some of these from being drowned in destruction and perdition ? Let the shrieks of the perishing millions of India affect your hearts, and lead you to act in such a manner as that you may be able to say, "I am innocent of the blood of those persons." You cannot resist the appeals which are heard from the cross of Christ. *Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* And if Christ so loved us, ought

we not to love our fellow men? Ought we not to be willing to lay down our lives, if by so doing we may save the souls of others? Thanks, eternal thanks, be unto God for his unspeakable gift. And if nine out of ten of the Christian world forget their obligations, let us give glory to God. *For of Him, and through Him, and to Him, are all things, to whom be glory for ever and ever, Amen.*

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OBSERVATIONS ON 1 CORINTHIANS XV. 32.

*“If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?”*

IN two ways the Romans subjected criminals to destruction by furious beasts. One was by *exposure*, when the victim unarmed fell an easy prey to their rage and hunger. The other was by *subjection to conflict*. In this mode if the offender, who was permitted to bear arms, succeeded in slaying the beast or beasts let loose against him, he was suffered to go free. To this latter species of punishment the apostle obviously alludes.

But here a question arises, how are we to understand the apostle? Is his language metaphorical or literal? Some apprehend the expressions he employs are merely figurative, and their arguments are plausible; as for example,

1. It is contended that Paul, as a Roman citizen would have pleaded, as on other occasions, his right to be publicly protected—but what civil relations are taken into consideration by an angry mob?
2. It is said that when the apostle details his sufferings in 2 Cor. ii. 24. he says nothing respecting fighting with beasts, which, had it occurred, would have been more pertinent to his design, than the mention of his receiving “forty stripes save one,” &c. To which it may be replied, that many of the afflictions of the apostles are undoubtedly omitted. It were, in a manner, impossible to detail them all. Paul, notwithstanding, seems to allude in 2 Cor. i. 8. to some trial, which was probably so well known as to render description unnecessary. “For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver.” These expressions refer to some excessive and unprecedented danger, from which nothing less than a miraculous intercession could have saved him.\*

\* See Dr. Clark, in loc.

3. It is again remarked, that wicked men are frequently compared to beasts, Titus i. 12. "The Cretians are always liars, *evil beasts*." Here the metaphor is obvious. The Cretians are designed; but no such interpreting circumstance attends the words of the apostle. The same may be observed concerning a sentence quoted from Ignatius. This venerable man was carried to Rome from Syria, by a band of abusive soldiers, on which he writes, "From Syria to Rome I fight with beasts." Besides, the rule deserves respect, that a figurative sense ought not to be applied to scripture, where the literal is plain, and corresponds with the writer's design.

4. The words "*after the manner of men*," employed by the apostle, it is said mean merely "to borrow an image from human affairs," "humanly speaking." To this it may be answered with Dr. Whitby, "that the phrase *κατ' ανθρώπον* never means *according to the manner of men*, as implying their purposes, &c. but signifies *AS MEN USED TO DO*." The sense of the apostle will then be—"If I, as men used to do, have fought with beasts at Ephesus, what advantageth it me," &c.

Does not, then, the literal offer itself as the preferable sense? The primitive Christians were exposed to wild beasts. Hence the popular cry in the time of Tertullian, "the Christians to the lions." Paul evidently alludes in his writings to theatrical spectacles. 1 Cor. iv. 9. "For I think that God hath set forth us apostles last, as it were *appointed to death*; for we are made a spectacle unto the world, and to angels, and to men." In the tumult created by Demetrius at Ephesus, mentioned in Acts xix, the apostle was scarcely in any danger; and as no other troubles are recorded sufficient to justify the strong expressions he uses, the conclusion seems inevitable, that at some season or other, not mentioned by his historian or himself, he *actually* fought with wild beasts. This interpretation strengthens and beautifies the argument for the support of which the text was introduced. It places the apostle before us in a scene which demonstrates his conviction of the truth of Christianity, awakens all the feelings of the heart, displays the protecting care of the Son of God, and powerfully encourages all his followers to be willing to suffer for his name's sake.

## REVIEW.

*The Pilgrim's Progress.* By John Bunyan. Embellished with elegant wood engravings, and illustrated with historical and other notes, by Joseph Ivimey. London: Printed for the Editor. J. Hill, 1821, pp. 464.

WE are not about offering an opinion concerning the *text* of the work before us. The great body of Christians have pronounced the Pilgrim's Progress one of the happiest efforts of human ingenuity, and one of the most faithful delineations of the character of a Christian. Our attention is directed merely to the *notes* before us. We have seen and have been edified by the expositions of Mason, Burder, Scott and others; but we are mistaken if Mr. Ivimey has not discovered the real design of the author, which had escaped the observation of the divines we have named, and placed the allegory in such lights as must impart to the reader information and pleasure.

"If it should be asked," says Mr. Ivimey, "what necessity there was for the present undertaking, the editor replies, that although many excellent commentaries contain just remarks upon the sentiments, yet none of them in his opinion illustrate the design of the author, which appears to him to have been, to give an allegorical history of his own religious life, and of the times which passed over the body of nonconformists, of which he was a member, between the years 1650 and 1688." p. v.

He adds, "The editor's being of the same religious (the BAPTIST) denomination with Mr. Bunyan may serve as a reason, in addition to that already assigned, for his undertaking this work; since similarity of sentiment sometimes enables a person better to understand an author, and may lead him to explain those things which other commentators do not notice. He also presumes, that the making of Mr. Bunyan in many instances his own expositor, has sometimes furnished the key to the allegory." p. x.

Mr. Bunyan in his poetical "Apology for his Book," says,

" And thus it was; I, writing of the way  
And race of saints in this our gospel day,  
Fell suddenly into an allegory  
About their journey, and the way to glory."

On which Mr. Ivimey remarks, "The manner in which his mind was led to the subject was quite natural. He was writing "of the way, and race of saints," at a period most eventful to the church of Christ. The book to which he refers, I conjecture, was "The Heavenly Footman; or, a Description of the Man that gets to Heaven, &c." It was in fact only to change his figure from a Footman to a Pilgrim, and he insensibly had (to use his own expression) "his method by the end." p. xix.

The "den" in which Mr. Bunyan wrote a book that has been translated into almost all the languages of Europe, was

"Bedford jail, in which the author was a prisoner for the sake of Christ and the gospel. The figure is borrowed from Song iv. 8. He had used this allusion before in his *Grace Abounding*. Addressing his children in the faith, he says, 'I now once again, as before from the top of Shenir and Hermon, so now from the lion's den, and from the mountain of the leopards, look yet after you all, greatly longing to see your safe arrival into the desired haven.' *Life*, p. 5." p. 1.

Respecting the *wicket gate*, or as Mr. Bunyan in his *Life* calls it, the gap which was in the wall, and which he thought was Jesus Christ, who is the way to God the Father, Mr. I. remarks,

"This 'Wicket-gate' was no new thought; nor was it any invention of his own: it had been presented to him in a kind of vision many years before. I saw, as it were, a *narrow gap* like a little door-way, in the wall, through which I attempted to pass. Now the passage being very *strait* and narrow, I made many efforts to get in, but all in vain, even until I was well nigh beat out by striving to get in." p. 7.

The idea of the "slough of despond" arose from Mr. Bunyan's personal exercises of mind. Indeed Mr. Ivimey has shown that, by "the man clothed with rags," &c. the hero of the story, Mr. B. himself is intended.

"Mr. Bunyan, in the account of Christian in the Slough of Despond, describes his own despondency, which continued for several years, and the account of which may be read at large in *Grace Abounding*. 'But all this while, (he says,) as to the act of sinning, I was never more tender than now; my hinder parts were inward: I durst not take a pin or stick, though but so big as a straw, for my conscience now was sore, and would smart at every touch; I could not tell how to speak my words, for fear I should misplace them. Oh, how cautiously did I then go, in all I did or said! *I found myself as in a miry bog, that shook if I did but stir*, and was, as though left both of God, and Christ, and the Spirit, and all good things.' *Life*, p. 55.—It was into this bog that Christian fell." p. 15.

In relation to the "man in an iron cage," Mr. Ivimey observes, that

"It was probably drawn from the life, and is a picture of some one of Mr. Bunyan's companions who had drawn back unto perdition. The features of the character exactly describe Mr. John Child, a Nonconformist minister, and a member of the church at Bedford, who, after living for many months in the most awful despairing condition, at length put an end to his wretched life by hanging himself at his house in Brick Lane, London, Oct 13 1684." p. 49.

Respecting the scene of the cross, Mr. I. happily remarks,

"The experience of Mr. Bunyan, upon which the above representation was founded, appears to have been the following:—'I remember that one day, as I was travelling in the country, and musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, that scripture came into my mind, *He hath made peace through the blood of his cross*, Col. i. 20. By

which I was made to see, both again and again, that God and my soul were friends by his blood ; yea, I saw that the justice of God, and my sinful soul, could embrace and kiss each other through his blood. This was a good day to me : I hope I shall never forget it.' *Life*, p. 71." p. 56.

Mr. I. observes, in relation to the lions placed before the house called Beautiful, or a Christian church, Psalm xlviii. 2.

"There have been various conjectures as to what our author intended by the lions, which were chained, though the chains were not visible. The editor has long been of opinion, that by the lions being placed in the way to a dissenting congregation, Mr. Bunyan designed to represent those persecuting statutes which were passed against the Puritans in the reign of Queen Elizabeth, and which had not been repealed at the time of the Commonwealth in England. These statutes, however, were not enforced against Dissenters, though many of the Presbyterian clergy much wished it. The known opposition which the Protector, Oliver Cromwell, had to persecution on account of religion, restrained the persecuting spirit. Thus the lions, though alive, and fierce, and roaring, were prevented from doing harm." p. 67.

As to the conflict with Apollyon, the observation of Mr. I. is just and striking.

"It is very evident that Mr. Bunyan had his own grievous temptations in view when he wrote this account ;—'No man can imagine, unless he had seen and heard as I did, what yelling,' &c." p. 88.

The location, if we may so term it, of Vanity Fair, is highly satisfactory.

"Vanity Fair, as here described, resembles those annual fairs in London and other places, which are public nuisances, injurious to trade, and destructive to morals. Mr. Isaac James, of Bristol, has conjectured, in his versification of the Pilgrim, printed in 1815, that Mr. Bunyan had in his mind a fair held in a field near Cambridge. The following are extracts from "*The History and Antiquities of Barnwell Abbey, and Sturbridge Fair*," 410. 1786. "The shops or booths are built in rows like streets, having each its name, as Garlick Row, Booksellers' Row, Cook Row, &c." "Here are all sorts of traders, who sell by wholesale or retail ; as goldsmiths, toymen, braziers, turners, milliners, haberdashers, hatters, mercers, drapers, pewterers, china warehouses, and in a word most trades that can be found in London, from whence many of them come. Here are also taverns, coffee-houses, and eating-houses, in great plenty. The chief diversions at Sturbridge are drolls, rope dancing, and sometimes a music-booth," &c. &c. To this fair people from Bedfordshire and the adjoining counties still resort. It is of great antiquity : as far back as the reign of king John, the profits of it were given to an adjacent hospital for lepers." p. 134.

"There is a curious coincidence respecting one of Mr. Bunyan's contemporaries, and doubtless one of his friends. Mr. Edward Hunt, commonly called "Holy Hunt of Hitchin," was one day passing through the market-place there, when mountebanks were performing. One cried after him, "Look there, Mr. Hunt !" Turning his head another way, he replied, "Turn away mine eyes from beholding vanity." p. 136.

The examination of the pilgrims at Vanity-Fair, which Mr. Scott describes as "a just, keen, satirical description of such legal iniquities," is by the author of the notes aptly referred to the trials Mr. Bunyan was himself called to endure.

"Comparing this allegorical account of the trial of the pilgrims at Vanity Fair, with the history which Mr. Bunyan has given of his own examination at the Quarter-Sessions for the county of Bedford, January, 1661, before a bench of country magistrates, consisting of justice Keeling, (who appears to have been the chairman,) justice Chester, justice Blundale, justice Beecher, justice Snagg, &c. it is very evident that he intended the former to be representative of the latter. 1. From the enmity against him manifested by these gentlemen, the author was justified in calling the judge Lord Hate-good. 2. The bill of indictment presented against Mr. Bunyan, is in a similar style to that exhibited against Faithful, viz. 'That John Bunyan, of the town of Bedford, labourer, hath devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king,' &c. 3. Mr. Bunyan's reply to these fearful charges resembles what he has put into the mouth of Faithful: 'I said, that as to the first part of it, I was a common frequenter of the church of God, and was also, by grace, a member with the people over whom Christ is the Head.' And again; 'I confess we have had many meetings together, both to pray to God, and to exhort one another, and have had the sweet comforting presence of the Lord among us for our encouragement, blessed be his name; therefore I confess myself guilty, and no otherwise.' p. 146.

The first Part of the Pilgrim's Progress presents the conflicts and triumphs of a private Christian. In the second Part, the character of a minister of Christ is drawn in the person of Great-heart. Mr. I. remarks that—

"It is probable that the character and office of Great-heart is intended to represent Mr. Bunyan, and the itinerant labours in which he was employed during upwards of fifteen years after his release from prison, in connexion with his pastoral labours in the church of Bedford." p. 249.

"He was so very popular as a preacher, that if but one day's notice was given in London, the Meeting-house in Zoar-street, Southwark, where he usually preached, would not hold half the people that attended. It is said, that 3000 have been gathered together for that purpose; and not less than 1200 on a winter morning, at seven o'clock, even on week days." p. 259.

Speaking of Christiana and her four sons, Mr. I. introduces the consideration, that

"It is not improbable that Mr. Bunyan had an eye to his own wife and four children, and that these were the leading characters in this religious drama; and also that the history of Christians of his acquaintance furnished the other personages. Mrs. Bunyan survived her husband, and died in 1692. He had four children by a former wife, MARY, who was blind, and who died before him; and

THOMAS, JOSEPH, and SARAH, who survived their father THOMAS became a member of the church at Bedford in 1673. He was afterwards an occasional minister, and was thus engaged many years." p. 263.

On the Garden and the Bath, mentioned in the second Part, Mr. L. remarks,

"It has been already noticed that Mr. Bunyan was a Baptist: many of the members of the church at Bedford were also of that denomination. They, however, differed from most of the Baptist churches in one particular: they were of opinion that baptism, or the immersion of believers on a profession of faith, was not a term of communion; and therefore the church was composed from its commencement, and still is so, both of Baptists and Paedobaptists. The title of a work of Mr. Bunyan's on his subject is,—*Differences of Opinion respecting Water Baptism no Bar to Communion*. He was notwithstanding very firm in maintaining, that for Christians to be baptized by immersion was according to the will of Christ, and that infant sprinkling was not Christian baptism. When, therefore, the Interpreter said to the pilgrims, who were in a frame of mind to make haste and delay not to do God's commandments, 'You must orderly go from hence,'—is it not intimated, that for Christians to be immersed in water at the commencement of their profession was 'after the due order,' 1 Chron. xv. 13. according to the authority of Christ, and apostolic precept and precedent? Accordingly the 'damsel Innocent,' the emblem of primitive simplicity, is employed, under the direction of the Interpreter, to 'lead them into the garden to the bath.' The 'garden' is the church, and the 'bath' an ordinance of the church. Does not the latter then denote baptism? 'So she told them, that there they must wash and be clean, for so her Master would have the women do, that called at his house on pilgrimage.' This is similar to the direction given by Ananias to Saul, who was to tell him what he must do;—*And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord*, Acts ix. 6. and xxii. 16.—Mr. Bunyan calls it in a note the 'Bath of Sanctification.' This is not contrary to the exposition given above; for the baptismal immersion is the outward emblem of the inward purification of the heart; *the washing of regeneration, and renewing of the Holy Ghost*," Tit. iii. 5.

" Do we not know the solemn word,  
" That we are buried with the Lord;  
" Baptiz'd into his death, and then  
" Put off the body of our sin?—WATTS." p. 307.

It would gratify us to multiply selections from the body of notes before us, but our limits forbid. The style is neat; the thoughts are usually original, and always orthodox and practical. We hope the work will soon be reprinted, and that the circulation will become general. The following is the note with which the observations of Mr. Ivimey close.

"It was not without design that our excellent author tells us, that the four boys, with their wives and children, were suffered to continue in life for a time, for the increase of the church in the place where they dwelt. He doubtless intended to

write a third Part of his 'Pilgrim's Progress,' founded upon this circumstance, with a design probably to show the influence of real religion and evangelical sentiments on persons in business, and in domestic life. This would have been a most interesting subject for his ingenious pen, since in it he would have illustrated the apostolic command, *Let ours also learn to maintain good works for necessary uses, that they be not unfruitful.* Tit. iii. 14. The premature death of Mr. Bunyan, Aug. 31, 1688, prevented the execution of this design; and the writer, whoever he was, that wrote what is called the third Part of the Pilgrim's Progress, has proved, that as he *mistook* the subject which should have been the theme of such an attempt, so he was very incompetent to enter into the labours, and complete the work, of our inimitable author. But though thus left unfinished, no human production perhaps ever bore stronger marks of an inventive imagination, a correct judgment, a spiritual mind, and a benevolent heart, or more fully came up to the proposed design. No human work has been more profitably or more extensively read by serious Christians; and while the influence of evangelical doctrines continues to be felt, there will be persons found to read and admire the *PILGRIM'S PROGRESS.*" p. 464.

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## MISSIONARY INTELLIGENCE.—FOREIGN.

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### ENGLISH MISSION TO INDIA.

*Extract from the Seventh Memoir respecting the translations of the sacred Scriptures into the languages of India, conducted by the brethren at Serampore.*

NEARLY five years have elapsed since the Serampore brethren, whom recent circumstances\* constrain to act as a committee for conducting translations in certain of the languages of India, published their last Memoir respecting the progress made in them; and they now feel themselves compelled to lay the state of these translations before the public at large, in the hope of obtaining that aid which they find themselves under the imperious necessity of soliciting for the sake of carrying them forward. In these circumstances, therefore, they feel it their duty to submit to the various Bible Societies in Europe and America, to the Christian public at large, and to every one in particular who feels interested in the scriptures being given to the Heathen, a concise view of what has been already done, and of the advantages possessed for accomplishing the rest under the blessing of Him who has hitherto so graciously smiled on their humble attempts.

Twenty-six years have elapsed since the commencement of the first of these

\* The circumstances alluded to are, the dissolution of the corresponding committee of the Bible Society, from its being no longer necessary; and their generous request to the committee of the Parent Society, that they would consider their Serampore brethren as a distinct body; and, as such, transmit their future grants directly to them.

translations, that in the Bengalee language; and sixteen since they submitted to the public their plan of extending them to the various languages of India. Circumstances, therefore, enable them now to judge, with a degree of certainty, relative to this work, particularly as in this period their attempts to introduce the gospel into various provinces of India, have made them better acquainted therewith, as well as impressed them more deeply with the importance of the work.

In their last Memoir it was stated that the whole of the sacred scriptures were published in *two* of the languages of India, and the New Testament in *seven* of them. They now have the happiness of stating, that the whole of the scriptures are published in *five* of them, and the New Testament in *fifteen*. Of the state of succeeding editions, &c. in these languages, they proceed to give a brief account.

*Languages in which the whole scriptures are published*

1. In *Bengalee*, the *fifth* edition of the New Testament, containing five thousand copies, which was printed off about three years ago, is nearly exhausted; and of the different parts of the Old, scarcely a single copy has been left for some time past. The continual demand for this version, therefore, has rendered it necessary to lose no time in printing a new edition of the whole scriptures. For this edition they are preparing a paper, of a suitable size, made of the *sun*, (*crotalaria juncea*,) which, though inferior to English paper in point of colour, is equally impervious to the worm, and far more durable, being made of the raw material, the fibre of which possesses a superior degree of strength.

2. In the *Sanskrita*, the last volume of the Old Testament was printed off about two years ago. The first edition of the New Testament is quite exhausted; and the numerous calls for the scriptures in this language by the literati of India, especially those in the western provinces, have induced the Serampore brethren to put to press a second edition of the whole scriptures.

3. In the *Hindee*, also, the last volume of the Old Testament was published nearly two years ago. The edition of the New Testament being nearly exhausted, and the Rev. John Chamberlain having prepared another version of the New Testament in this language, for which his long residence in the western provinces of India, and his intimate acquaintance with their popular dialects, eminently fit him, the brethren at Serampore have resolved, in this edition, to print his version of the New Testament instead of their own. Of this edition of the New Testament, which is more than half through the press, they are printing three thousand copies.

4. In the *Orissa* language the whole scriptures have been long published. The first edition of the New Testament being exhausted, and the demand for this version still increasing, the Serampore brethren have put to press a second edition, which is now more than half through the press. It consists of four thousand copies.

5. The last volume of the Old Testament in the *Mahratta* language was published many months ago, so that a version of the whole scriptures in that language is now completed. Of the first edition of the New Testament, not a single copy being left, they have put to press a second edition in a duodecimo size. In these *five* languages the whole of the scriptures are now published, and in circulation; in the last four of them, *second* editions of the New Testament are in the press; and in the first, the *Bengalee*, begun twenty-six years ago, the *sixth* edition of

the New Testament. In the following ten languages, the New Testament is published, or nearly so; and, in some of them, the Pentateuch, and other parts of the Old Testament.

*Languages in which the NEW TESTAMENT is published.*

1. In the *Chinese* language, the translation of the Old Testament was completed several years ago. In addition to the New Testament, the Pentateuch, the Hagiographa, and the Prophetic Books, are now printed off. The Historical Books, which will complete the whole scriptures, are in the press; and, as the work becomes gradually more and more easy, the whole of the Chinese scriptures will probably be published before the end of the ensuing year.

2. In the *Shikh* language, beside the New Testament, the Pentateuch, and the Historical Books, are printed off; and the Hagiographa is advanced as far as the middle of the Book of Job. So strong, however, has been the desire of this nation for the New Testament, that the whole edition is nearly distributed, and a second edition will probably be called for before the Old Testament is wholly published.

3. In the *Pushtoo*, or *Afghan* language, the nation supposed by some to be descended from the Ten Tribes, the New Testament has been printed off. The Pentateuch is also advanced at press as far as the Book of Leviticus.

4. In the *Telinga* language, often termed the *Teloogoo*, the New Testament was published two years ago, and the Pentateuch is printed as far as the Book of Leviticus.

5. In the *Kunkuna* language, the New Testament was completed above 18 months ago; and the Pentateuch is advanced at press as far as the Book of Numbers.

6. In the *Wuch*, or *Mooltanee* language, the New Testament has been printed off, these eighteen months, in its own character.

7. In the *Assam* language, also, the New Testament has been printed off nearly two years; and the vicinity of this country to Bengal rendering it highly desirable to proceed with the translation, an edition of the Old Testament has been put to press in the large octavo size.

8. In the *Gujuratee* language, the New Testament is now happily brought through the press, thirteen years after retaining the first pundit in this language. It makes between eight and nine hundred pages, and is printed in the Deva-Nagree character.

9. In the *Bikaneer* language, also, the New Testament is now finished at press. The Bikaneer version was begun nearly seven years ago.

10. To these we may add the New Testament in the *Kashmeer* language, which version has been in hand nearly eight years, and will be finished at press in about a month.

Beside these fifteen, in which the New Testament is completed, there are six other languages, in which it is brought more than half through the press. These are, the *Kurnata*, the *Nepal*, the *Harotee*, the *Marwar*, the *Bhughulkund*, and the *Ojeen* version. About ten months more, they have reason to hope, will bring these through the press; and thus, in twenty-one of the languages of India, and those by far the most extensive and important, will the New-Testament be published.

The remaining versions now in hand, are the following *ten*, which are all in the press:—

The *Jamboo*, printed to John.  
The *Kansuj*, to John.  
The *Khassee*, to John.  
The *Khosul*, to Mark.  
The *Bhutuneer*, to Mark.

The *Dogura*, or *Palpa*, to Mark.  
The *Magudha*, to Mark.  
The *Kumaoon*, to Matthew.  
The *Gudwal*, to do.  
The *Muni-poora*, to do.

In this state of the work, the brethren feel constrained to acknowledge, with the deepest gratitude, the goodness of the Father of mercies, who has so graciously preserved them and those who have assisted them in this work, till the greatest and most difficult part of it has been thus completed. And they feel it their duty to express their obligations to the public, both in Britain and America, for that generous aid which has carried them through their work far beyond the highest expectations they had formed sixteen years ago, on first addressing the public on the subject. Nor does it lessen their satisfaction to contemplate how many, in this period, have been stirred up and encouraged, in various denominations, to assist in this important work. From the beginning, their object has been, as they then declared, to secure the completion of the work, regardless by whom it was done, if really accomplished; which has made them encourage all of other denominations to engage therein within the verge of their acquaintance; and, when they have had reason to believe, that any version would be carried through, they have gladly relinquished it to others, unless the language appeared sufficiently important to deserve the labour of two simultaneous versions, as is the case with the Chinese, and some few others.

Having thus briefly stated the progress which has been made, under the Divine blessing, in the work of publishing the scriptures in the various languages of India, they beg leave to add a few observations relative to the importance of this being attempted, and the means afforded for doing it, as constituting this attempt an imperious duty, since, "to him that knoweth to do good, and doeth it not, to him it is sin." The following observations convey information to the minds of those who really desire to see India under the influence of the word of God.

1. It seems important that the *whole of India should obtain the light of the gospel, and that as speedily as possible.*
2. It is impossible for this to be fully effected *without the scriptures being translated into the various languages current in India.*
3. While there appears no way of permanently enlightening the various provinces of India *without giving the sacred scriptures in their different languages, There is nothing which will so much assist the endeavours of the living preacher in attempting to evangelize a province.*
4. While a translation of the scriptures into the dialects of India, will so increase the efficiency of the missionary's exertions in attempting to plant the gospel, *it may, in some instances, effect this important object without the aid of a missionary from Europe.*
5. Further; *it is possible, in some cases, for a version of the New Testament, in some of the languages of India, even to create its own expounders.* If blessed to this end by its Divine Author, it will be found quick and powerful, sharper than any two-edged sword.

6. Nor may it be improper to add, that, while the scriptures impart to one missionary the efficiency of many, *the expense of a version of the New Testament is not equal to that of even one missionary for three years.*

The importance of the work being evident, it only remains to inquire whether advantages exist for carrying it forward, sufficient to warrant the attempt; and this can easily be seen by briefly noticing those which have been for years in a train of preparation, and, through Divine goodness, are now in full operation.

1. *Advantages are enjoyed for printing any version whatever, and that at a moderate expense.* The necessity of suitable founts of types to print the different versions is self evident; and this was severely felt on first engaging in the work. This necessity, however, Divine Providence has now met in the most effectual manner.

2. *The number of learned natives now trained up and accustomed to the work of translation.* These, who are in general well acquainted with Sungskrita, have, in some instances, an acquaintance with three or four of the languages derived from it, beside their own. They, moreover, have now acquired a pretty clear idea of translation, as consisting, not in the exchange of a number of words for an equal number in another language, but in transfusing into one precisely the ideas expressed in another.

3. *In the course of so many years, a certain degree of experience in the work has been necessarily obtained.* There are difficulties in the work of translating the scriptures which cannot be easily surmounted without a considerable degree of experience. Passages, the general meaning of which may be strongly felt, often create difficulty in rendering them into another language, of which few, who have not made the trial, have an adequate idea.

4. There are certain things which may be highly improved for the advancement of these versions. Among these is the *assistance to be derived from our own countrymen, in various parts of India, who are acquainted with any one of its dialects.*

5. But, relative to the completion of these different versions of the scriptures, in the dialects of India, *their hope, under the Divine blessing, rests chiefly on the exertions of the natives themselves.* To bring these exertions to bear on the scriptures is one object of the New College at Serampore.

6. It seems reasonable, that *native Christians in India should not remain for ever without a knowledge of the languages in which the sacred scriptures were given;* a little reflection may indeed convince us, that a knowledge of these will ever be desirable. While the bulk of mankind, in every country, therefore, must make themselves acquainted with the Divine will through the medium of a translation, it seems desirable, that, in every nation which embraces Christianity, there should be, even to the end of time, certain persons able to refer to the originals themselves. When the gospel is made known to the natives of India, the scriptures given them in their vernacular tongues, and a knowledge of the originals themselves imparted to them, they may be safely commended to the grace of God; and, under his Divine guidance and blessing, though foreign missionaries should no longer visit them, the gospel may no more perish from India than it did from England at the Reformation, or from the various countries of Asia Minor, when no longer visited by Jewish evangelists.

7. *The collection of such works as exist in the popular languages of the country,*

*whether in prose or verse*, may greatly assist in this work. Although, from some of these highly valuable facts may be gleaned relative to the antiquity, the history, the geography of India, the intention is to collect them, not so much for the sake of the ideas they contain, or the information they may convey, as for the sake of ascertaining with precision the different languages of India with a view to the translations of the sacred scriptures. This collection will form a considerable feature in the library of the College at Serampore; and, from the number of works already obtained, and the generous readiness of friends in various parts of India to aid herein, there is reason to think that such a collection of works in the popular languages of the country will soon be made, as has not yet been found in any one library in India.

The brethren who form the committee for conducting and printing these translations, entreat permission to submit to the public the state of the fund intrusted to them for this purpose, which will be found to contain a balance of somewhat more than one thousand pounds. But this balance is so much more than absorbed by the editions now in the press, that the work must have stopped had they not borrowed funds, on their own credit, to carry it forward.

In these circumstances, they beg leave earnestly to appeal to the Christian public, both in Europe and America, and particularly to the various Bible Societies, and those friends in America and Britain, who have already so liberally encouraged these translations. They humbly hope, that their rendering themselves responsible for these sums, through their confidence in the good faith and liberality of the public, rather than suffer the work to stop, will not be imputed to them as a crime, since they have done it purely from a desire to advance the cause of God, and this on the maturest consideration, grounded on a knowledge of the circumstances of the country.

They rejoice, however, in the prospect, that this call on the liberality of the public, for aid in thus publishing the scriptures, will not be permanent, and perhaps never be again necessary to the same extent. In two or three years, the greatest part of the yet unpublished versions of the New Testament will, they trust, be brought through the press; after which, the chief expense will be, that of carrying forward the translation of the Old Testament, in such of the languages as demand them,—and of publishing successive editions of the New, as they may be needed. The present supply in the five languages, in which the scriptures are chiefly sought, however, will probably suffice for several years; and, at any rate, they are not likely to occur simultaneously to the same extent again. They therefore conclude, by entreating those who have so liberally assisted them in this work, both in America and Britain, and particularly the British and Foreign Bible Society, to accept their warmest thanks, with the assurance, that, whatever they may be further pleased to intrust to their care, shall be applied with the utmost faithfulness, not only to the work in general, but to that particular part of it for which any donation may be expressly designed. The fruits of their liberality may be either transmitted directly to the committee for conducting the translations at Serampore, or consigned to the care of the secretaries, or any of the members of the committee of the Baptist Missionary Society in Britain,—or in America, to those of the Baptist Convention, who will faithfully transmit them to the brethren at Serampore.

*Extract of a letter from the Rev. Mr. Dyer, one of the Secretaries of the English Baptist Mission, to the Corresponding Secretary, dated*

MY DEAR BROTHER,

London, Aug. 2, 1821.

YOUR intelligence from Burmah was indeed deeply interesting, and such as makes us long to know more. What, one is ready to inquire, will be the result of brother Judson's return? Will 'the wrath of the king' be stirred up, and this part of the missionary field be the first, in recent times, in which converts from idolatry will be called to seal their testimony with their blood; or will the King of nations, who turneth the hearts of rulers as the rivers of water are turned, by some 'strange work,' in his infinite wisdom, make free course for his word to run and be glorified? While I write, this question is possibly decided. May God be with his servants, and enable them to endure all things for his sake!

I am much gratified that our dear brother Ward was so kindly received in the United States, and that his visit appears to have been useful in no ordinary degree.

I hope the state of your Missionary Society at home is prosperous, and that your funds will enable you to make more extensive efforts on behalf of the perishing heathen. I cannot but think that, if your numerous congregations throughout the Union were thoroughly alive to the object, they have it in their power to do much more than their fellow Christians in Britain. Here, within the last few years, the income of almost all persons of property is considerably diminished, while the demands of a benevolent nature are greatly increased.

I have lately read, with much pleasure, a little pamphlet by Dr. Baldwin on the design of John's baptism. His task was not a difficult one, but he has executed it well. So our brethren who differ from us would have it, that the Redeemer was baptized in order that he might be inducted into the priestly office, after the Mosaic ritual, or, that he might be manifested to Israel! What a vast variety of hypotheses and conjectures have been hazarded, for the sake of avoiding the plain direct path marked before us in the New Testament! I scarcely know of any thing more likely to convince a person of reflecting mind that there must be something essentially defective in their system, than the various and contradictory assertions which have been made in its defence.

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*Extract of a letter from the Rev. Mr. Ivimey to the Cor. Sec. dated*

MY DEAR SIR,

London, Aug. 8, 1821.

I AM greatly obliged by your friendship in sending me your "Latter Day Luminary."—The events in Rangoon are very extraordinary indeed. I do not see how Mr. Judson can at any time think of flying from that city, while the natives are willing to become martyrs for Christ! I hope God will mercifully fortify their minds to bear any afflictions they may be called to suffer, rather than that they should appear to faint in the time of trial. I have lately received a letter from Mr. Judson, the contents of which had been anticipated in your publication.

I send you a Report of our Irish Society. It is matter for great thankfulness, that an expenditure of upwards of £2000. sterling is supplied without any considerable difficulty. I have a well-written letter in the last month's correspondence, from a young Roman catholic priest to one of our Irish readers, who appears so

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have been truly converted by attending upon the public reading and explaining of the scriptures, in an obscure part of Connaught. I am of opinion that there are many Irish settlers, who are grown rich in America, who would contribute, if they were called upon, towards the Society. Would it be possible for you to prevail upon some warm-hearted evangelized Irishman among you to attempt raising an Auxiliary Society in America?

We have had considerable additions of late to the church. I trust God is indeed with us. I have been much interrupted by indisposition the past 18 months, but "though faint, yet pursuing" I hope to spend and be spent in the work of the Lord; though I feel very conscious of my unworthiness, and unfitness for so dignified and holy a calling.

Mr. Strawbridge will tell you all our news. He has kindly undertaken to call for a small parcel. My dear wife unites in best respects to Mrs. S. and yourself.

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*Extract of a letter from the Rev. Dr. Ryland to the Cor. Sec. dated*

**MY DEAR SIR,**

July, 1821.

I AM just going to London to see Mr. Ward before he departs for India, and have only time to write a line or two, to send with twelve copies of his work, which he desired I would forward to you, which are all he had left here.

I trust the work of God is going on in your country; but I have so little time, that I cannot keep up a regular correspondence, as I did many years ago, with several friends in America, who are now removed to a better world. I am always glad to hear of the success of the gospel, in all parts of the world; and pray God to bless your labours more abundantly. The last of my most intimate friends, good Mr. Scott of Aston Sanford, has lately finished his course with joy

We have, at this time, as good a set of students, for talent and diligence, as ever we had in the house. Mr. Crisp, my colleague, is a most excellent man, but has had much affliction in the lingering death of Mrs. Crisp, and is far from being strong. I am, my dear sir, your cordial brother,

JOHN RYLAND.

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## DOMESTIC MISSIONARY INTELLIGENCE.

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### FORT WAYNE MISSION.

*Extract of a letter from the Rev. Mr. M'Coy to the Cor. Sec. dated*

**DEAR BROTHER,**

Fort Wayne, July 13, 1821.

WE have 30 acres of beautiful corn growing, and have a tolerable prospect of vegetables; but I have been forced to hire assistance in cultivating the crop. For the better information of the Board relative to the nature of our business, and to our prospects, I beg leave to submit the following extracts from my journal.

*Wednesday, June 6, 1821.*—Received information that Menomine, the Indian preacher, as I choose to call him, having told his people that I expected to visit them shortly, the probability of my coming had excited much interest among them. Their expectations being raised pretty high, they had become impatient on account of my delaying. Some were mad, and said I told lies. Menomine was in considerable distress on account of these things, and every few days sent a man to Bertrand's, (a trading house) to see if I had arrived. On hearing this intelligence, I determined, the Lord willing, to burst through a host of surrounding cares, and visit these impatient people. Abram Burnet, one of our pupils, will accompany me as interpreter. The objects of this tour are, to convince the Indians that I am what I profess to be; to look out a suitable site for our mission establishment, when we shall wish to leave this, and to persuade the Indians to invite me on to it; to persuade them to do something for the benefit of their children at the contemplated treaty; to encourage them to send their children to our school, and to adopt civilized habits; and, especially, to talk to them about the way of life and salvation through our Lord Jesus Christ.

*At Camp, perhaps 25 miles from home, Thursday, June 7.*—Agreeably to the resolution of yesterday, I left instructions for the family in what related particularly to my business, and at 8 o'clock this morning set out in company with three natives besides Abram. Swam our horses across St. Mary's. About 10 o'clock, met a company of Potowatomies. Having passed them about a mile, one came riding after to tell us some news which he had forgotten to give us at our meeting.—We drink water to-night out of a large pond.

*Elks-heart, Friday, June 8.*—Last night it rained on us severely. We had a small tent over us, but the rain beat through it so that it was impossible to keep our clothes dry. In our wakeful hours, the loons by their mournful screaming, and the bull-frogs which formed a kind of bass to the notes of an hundred other songsters, entertained us with their music. It commenced raining on us this morning just as we set off, and continued occasionally all day. At noon we stopped to eat a little; we had scarcely unsaddled our horses, until a most tremendous shower poured down upon us. I sat uncovered over my saddle-bags, until Abram seeing I was getting wet, ran to an old Indian camp, and brought thence a piece of bark, which I held over me, and sheltered myself a little. But it was impossible for us to keep dry. We encamped a little before night, in order to dry our blankets.

Having been a long time in a poor state of health, and having just become able to travel, being still very weak, I feel some uneasiness on account of my health, but would trust in my constant Friend.

*Bertrand, June 9.*—Have had another rainy night, but being wearied with the unpleasantness of the preceding day's journey, neither the rain nor the hundreds of moschettoes which sung about my ears could keep me from sleep. Some time in the morning my Indian friends awoke me, and told me they were ready to eat and start. About one o'clock stopped at this place. Mr. Bertrand is a French trader, who has an Indian family. He received me very kindly, and immediately promised, that if I wished to speak to the chiefs, he would assist me in collecting them. He seems very desirous that I should come and live in these parts, and says the Indians will certainly give me liberty. Abram has gone to a village five miles off to see Sopenaypay, the principal Potawatomie chief, and to let him know that I will be there to-morrow to see him.

*June 10.*—In company with two Indian traders for interpreters, and three Indians, I visited three chiefs, and held a council with them, and others of their warriors at their village. The first of the ceremony was my handing out my tobacco, that all might take a smoke. I then talked to them on my business, but not to so good advantage as I wished, on account of not having a good interpreter.

*Menomine Village, Monday, June 11.*—Left Bertrand's this morning early, an Indian having the kindness to accompany us almost to this place in order to show us the way. We arrived about one o'clock. Menomine saw us coming, and he and others met us with all the signs of joy and gladness that these poor creatures could express. He had scarcely given me his hand, when he cried out to his people, who lived in this place in four little bark huts, informing them I had arrived. Men, women and children all swarmed around me, and gave me their hands. Never was more joy expressed by any of my friends at a meeting, than by these people. A messenger was immediately despatched to a neighbouring village to announce my arrival. In the mean time Menomine inquired if I was coming to live among them. Receiving evasive answers, he expressed great concern; and began to entreat me to come and live there. He said the chief and almost all the people of their village wished me to come. He showed me a place which he had looked out for me to live on.

Their little huts being excessively hot, I proposed taking a seat out of doors; the yard was immediately swept, and mats spread for me either to sit or lie upon. We were presently regaled with a bowl of turtle's eggs, next was brought a kettle of sweetened water for us to drink. I was then showed a very large turtle, and asked if I were fond of it. Fearing that I could not squeeze much of it down my throat if *they* cooked it, I told them I was very fond of corn and beans, which I knew were already over the fire. This we supped with wooden ladles, out of a large wooden bowl, and was quite palatable after we had seasoned it with salt.

Two women presented me with two mocochs of sugar, (a bark box containing about 30 lbs.) for me to take home to my children.

In a short time the chief, and every man, woman and child assembled at Menomine's. Great and small gave me their hand. I had strange feelings; all were gazing on me with a kind of reverential awe that I was unaccustomed to. Having handed out my tobacco, all smoked, until the fume and the heat seemed like killing me, and it would have been impolite for me to have gone out of the house at this time.

I talked to them, but was obliged to confine my remarks to very narrow limits, for want of a good interpreter. They, as well as I, appeared deeply to regret this misfortune. They said bad Indians had endeavoured to discourage them by saying I would not come to see them; that I had hitherto only been making a fool of Menomine; that his preaching was not true, for none of us would go to God as he had said; also, that I had told the people of other villages that they might drink whiskey if they pleased, &c. &c.

Menomine said that as I had promised to visit them when the grass grew to such a height, he had went every day to see how high it was; he had at length become uneasy, and had intended shortly to start to Fort Wayne to see me. Nevertheless, he had encouraged his people to hope that I would fulfil my promise, "and now you see, my children," said he, "that he has come."

When they entreated me to come and live among them, and I told them the

distance from Fort Wayne was great, they replied, "It is not very far, you come a crooked road. Almost all our party have quit drinking whiskey, and have quit many other bad practices. Whiskey will be brought among us, and if you do not come and live among us, we are afraid that many will begin to drink again, and do other bad things. But if you will come and live here, we will drink no more whiskey. We will send our children to school, and you can preach to us; we all want to hear you preach. You can bring with you a good interpreter, so that you can tell us *all* your mind about religion; we wish to know these things."

They insisted on my staying with them the next day; when I consented, they entreated me to stay two days, and they would send some young men to the woods to hunt me some fresh meat, and if I would tell them when I would return, they would have something good for me to eat; now, they said, they had nothing good.

Menomine delivered one of his kind of sermons. He had but little ceremony in the business. Not rising from his seat, or observing any preliminaries, he commenced his discourse, and spoke with so much warmth that he perspired freely. Abram was astonished at the correctness of his ideas.

A little before night the company broke up. On leaving, all gave me their hand as at meeting.

Menomine told me privately that he had two wives, some people had said that if I knew this I would push him from me. "I tell you," said he, "that you may know it. I did not know that it was wrong; but if you say that it is wrong, I will put one of them away." This I thought was like cutting off a hand, or putting out an eye, because it offended. I wished to have a better interpreter, when I should explain to them the sacred nature of the marriage contract, and for the present replied, that this was a subject of great importance, and I must think before I speak. Abram and I sung and prayed as usual at home.

*Tuesday, June 12.*—The women in the house where we slept kneeled and prayed, evening and morning; they all spoke at once. Menomine said nothing. I also heard them at family prayer in an adjoining wigwam. These things so deeply affected me, that it was with difficulty that I could repress my tears, when in their presence. When all had retired to rest last night, I gave vent to my passion. I wept and prayed, and praised my God for the pleasing wonders of the day.

Menomine showed me a square stick, on which he had made a notch for every sermon he had preached. I then showed him my list of texts, and the number of times I had preached in a year; showing him at the same time, that what I preached was taken from such and such places in our good book. He immediately began to count, to see if I preached oftener than he did. Finding this to be the case by a considerable difference, he acknowledged his inferiority. He must now look at all my books and papers, must hear me read, notwithstanding he could not understand a word. I explained to him some of the uses of my Almanac. He must also examine my watch. I attempted to write in my journal, but he kept so close to me, and was so inquisitive, that I was forced to defer it. I retired into the brush, and made hasty notes with my pencil, hastened back, and found Menomine had followed me, and was standing gazing after me.

Agreeably to a promise made to the chief yesterday, I visited his village, accompanied by Menomine and others. The chief, to show his loyalty to our go-

vernment, or rather as an expression of friendship for me, had hoisted the American colours, which were flying near his hut. He had a large kettle of venison and homony prepared for us by the time we arrived. I was presented with venison, homony and sugar. A woman presently brought me a choice piece of deer's ribs, and a deer's tongue. Of these, with the help of my knife, a wooden ladle, and a good appetite, I partook a reasonable meal, endeavouring at the same time to indulge as few thoughts as possible on the cleanliness, or uncleanliness of the cooks. After dinner we had a talk. Menomine gave a short lecture, as did also another man, who it seems has become so warm with the spirit of reformation that he also has commenced lecturing.

Abram, by mingling with them in familiar conversation in private, had an opportunity of becoming acquainted with their feelings generally. They declared to him in their private circles, that they were extremely glad I had come to see them; that they wished to hear me preach, for they were afraid Menomine did not know how to preach good. They said Menomine had some time told them that every body would die in the course of five years. They asked Abram if I said so too in my preaching.

I suppose there are about 120 souls belonging to these two villages. At Menomine's village there are 7 men and 8 women, who are considered sincere reformers. At the chief's village are four men, among whom is the chief himself, and one woman, who also appear to be seriously inquiring for the road to heaven. Shaking hands with men women and children at the chief's village, we returned to Menomine's.

The weather being excessively hot, and we being obliged to drink water out of a filthy pond, the flies likely to kill our horses, and our situation in every respect being so very unpleasant, Abram, who was already quite sick, insisted on leaving. He said, "we stay here, I'm sure we die; our horses die too; me no want to die here." Menomine called up all his people, of whom I took an affectionate leave, after promising to visit them again when the leaves begin to fall. He walked with us half a mile to show us the road; entreated me to continue my regard for him, and not listen to bad reports which I might hear about him, until I had seen him, and talked to him about them. He declared he would still try to please God, and do right; and so we parted. O compassionate Saviour, didst not thou expand thy bleeding arms upon Mount Calvary! and is there not room in thy bleeding bosom for these dear people! Shall not some precious seed be sown here! And will not this desert soon begin to rejoice!

The heat is so excessive, and the flies so numerous, that our horses can scarcely travel, and ourselves are almost ready to faint. Can get no water, except in ponds. We strain it through a handkerchief. It has rained on us almost every day since we left home.

About 3 o'clock fell in with a company of Sauks. At sun-setting reached a little Potawatomie village on the banks of St. Joseph, so much exhausted that I was scarcely able to walk. I lay down on my blankets in the yard, and listened to two men who were within, sweating for their health. While they steamed themselves over hot stones, they repeated a kind of prayer, which by their sing-song I supposed was repeated about four times in a minute. They commonly commence this ceremony with a short song. When they thought themselves sufficiently sweated, they came out and bathed in the river.

We had not been long here until a large wooden bowl of thick soup, made of pounded corn, without either grease or salt, was set before us. I was very hungry and faint, but withal a little sick. The cookery appeared to be so extremely unclean, that after forcing down about a ladle-full, I deemed it prudent to desist, lest I should lose the benefit of what had already cost me so much self-denial.

About the same time the Indians commenced eating on the same ground. The group which sat nearest to me consisted of an old woman with the carcass of some small animal in her lap, around whom stood four children, eight dogs, and a cat. Puss and the surly curs had many a snarl; and, as the supper was rather scant, snapping, and at length a heavy fight, ensued among the canine gentry, who had the ill-manners in the affray to tumble over one of the children; so that afterwards poor Tray received many a severe pelt from the affectionate mother; and no matter, for he ought to have had more manners at table.

Not being able to swallow their soup, I desired them to heat a little water in a kettle, of which I made coffee; but the kettle was so very nasty, that it had given the coffee such an intolerable taste, that even Abram, though used to Indian fare, could not drink it.

*Wednesday, June 13.*—Set out early. Travelled through the rain, the path narrow, and the bushes wet. Dined on one biscuit, which was our last, and a little sweetened water. Passed three villages, at one of which we halted, and had a talk. From this a boy is to return home with us, with a view to attending the school. In the afternoon reached the residence of the Burnetts, Abram's relations, who are half breeds, near the shore of Lake Michigan. Here our situation is quite comfortable for this country. I am so weak that it is painful for me to walk; nevertheless, my health in other respects is better than Abram's.

*Lake Michigan, Friday, June 15.*—Have been resting two days, and waiting the arrival of James Burnett. He brings intelligence from Topennypay's party. He has visited them since I was there. He attended a feast at which they cooked eight deer.

*Perrevash, Saturday, June 17.*—Left Burnetts' early, and at the next village took up two boys for whom I agreed yesterday; placed them behind two young Indians, who were riding in company. About 12 o'clock received the boy who was promised to me last Wednesday. The boy was called up by the whistle of his mother, and encouraged to go with me by being told he would get bread to eat at Fort Wayne. A third Indian who was travelling in company, took this boy behind him. In the course of an hour, we met a company of drunken Indians, with whiskey. The men who were carrying our boys had advanced a little ahead, whom I found stopped with the whiskey party, as if they were waiting for a dram, whilst one of the strangers appeared to be outrageously mad. He at length seized a pistol in the belt of one of our company, and endeavoured to force it away, that with it he might shoot the owner. The latter at length dismounted, and raised a club against the madman, who was pulled away by others of his party. Some heavy scuffling ensued. I was happily disappointed in not seeing any blood shed. I was concerned for my little boys, who were in the thick of them, and kept my eye on them until we got our company under way again. Not one of them offered to trouble me. Travelled through a tremendous rain.

*Sunday, June 17.*—Regretted that we could not enjoy Sabbath privileges. Taking into consideration provisions, the flies and moschetoes, &c. &c. I deemed it im-

prudent to attempt to lay by in this wilderness. Having borrowed a horse, I set my little boys thereon, the three Indians who had carried them turning off to a village we passed. Encamped on Elk's-heart river, where the moschetoes are so intolerably bad that I can scarcely write.

*Monday, June 18.*—Met a drove of cattle going through the wilderness to the army at Green-Bay. Consented to endeavour to take in to Fort Wayne one of their company who had sickened, one of their party assisting. The sick man was perfectly crazy. I was obliged to peal bark, and tie him securely on the horse. We conveyed him about five miles, when, finding it impossible to proceed, we left him at an Indian hut, by consent of the owners, who manifested a disposition to render all the assistance and comfort which their scanty means afforded. Left a Frenchman, who was travelling with us, and the sick man's companion, to take care of the unfortunate sufferer.\* Encamped near a bad marsh, in crossing which we had to unsaddle our horses, and carry the baggage over on our shoulders. Have a violent wind and rain.

*Tuesday, June 19.*—Resumed our journeyings early. Found the little creeks full. In crossing one, my horse fell with me twice, and drenched me pretty well; which circumstance was immediately followed by a storm of wind and rain. Swam our horses across St. Mary's river, crossing ourselves in a periogue, and once more embraced my dear family, all in good health.

On the 24th ult. I baptized at this place a Shawanee woman, who gave a most pleasing account of a work of grace on her heart. On the 8th inst. baptized another female, whose mother was a Wea. This latter convert possesses a fine English education.

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*From the same to the same, dated*

BEV. AND DEAR BROTHER,

Fort Wayne, July 28, 1821.

PARDON me for troubling you so often. Wishing my honoured patrons to know on what grounds I admit to baptism the natives of these forests, I herewith transmit you a copy of the experience of Wis-ke-ke-la-eh-qua, the Shawanee woman whom I baptized on the 24th ult.

Since my last, I have baptized a white woman whom we hired to assist in the family.

I have received your very affectionate favour of the 2d inst. The Report has not yet come to hand. My spirits are greatly refreshed, and I feel under additional obligations to endeavour to please my God, and those whom I have the honour to serve, whose instructions will always receive due attention.

EXPERIENCE OF WIS-KE-KE-LA-EH-QUA.

"When I was small, I lived with my grandmother, who was instructed in the Christian religion by the Moravians. I was then told, by my grandmother, that all people were wicked, and that Jesus Christ came into the world to save us.

"Many years afterwards, when I was a widow, I found much trouble to procure a living, and was obliged to seek it by every honest means in my power. I went with a company to gather cranberries; we got very wet, and lodged without fire.

\* He died two days afterwards.

This made me very sick. My mind was also now much troubled. All the company slept except myself; I was in so much trouble of mind that I could not sleep. Next morning I went to a village, being scarcely able to walk. An Indian, who called himself a prophet, and whom they afterwards killed for witchcraft, gave me some medicine, which made me worse. I was at times crazy. I don't know how long I continued in this state of distraction, but I know I was eight days in great trouble of mind. I ate nothing. I felt like I was in the fire. I prayed to God to have mercy on me, and save me from hell.

"A few days before my illness, I dreamed that I was carried above, and was taken into a house that was white, but it did not look like white houses do in this world. There I saw a good man sitting, before whom I became little as an infant. He took me in his arms, and said, 'The person who is always talking to you in the world does not wish you well. He is bad and is trying to ruin you. I am he who will do you good, will save you, and will protect you always.' I then awoke.

"After being in so much trouble for eight days, I thought the same man whom I had seen in my sleep spoke to me again. I was now awake, but I could not see him with my eyes. He said, 'I have promised to take care of you, and I will do it. I am your friend and Saviour. I will never forsake you.' All at once it seemed that I got out of the fire; my mind and heart seemed to go to God. My mind became strong, so that I understood many things that I did not know before. I was happy. I seemed to be looking down on people in this world. Then I wanted to die, and prayed that I might do. In my sickness and trouble afterwards, I could still hear the same man talking to me, and telling me good things; but I could never see him with my eyes. I kept my mind set upon God, and things above, for about two years. Then I somewhat forgot these things. I did not pray so much as I had done, nor have my mind so much set upon things above. In this way I lived many years.

"About two years ago, I was troubled because I was not more holy. My grandmother had told me when I was a little girl, that if a person would fast and pray, four days, God would forgive their sins and make them happy. I determined to try what my grandmother had said. I went into the woods, and staid there two days fasting and praying. I returned home, and to my grief, a woman who was there kept talking a great deal of nonsense. But I determined to be sober, to fast, and to pray; and I thought I did very well until the fourth day just at night, when the time to receive the blessing, as I thought, had almost arrived; then I became wicked and foolish as ever. I found myself just as I was before I began to fast, or a little worse. And I believe that wherever we go, or whatever we do, the devil is with us to keep us from being truly good.

"When I was at your house last summer, and heard you preach and pray, and talk a good deal, I found that you talked just like I had felt. You told me many things which my grandmother had done when I was a little girl; and I determined, if God would help me, to serve him better than I ever had done before. But I had not been very religious for a long time. I had thought too much about this world, and too little about things above; and God sent a judgment on me, as I thought it to be, for my wickedness. I became very sick. My little boy became sick too, and died. I was in much trouble for a few weeks; then I lost my trouble again, and hoped that when I should die I would go where my child is gone. I want to go soon to that place, but I will not pray to die as I once did.

I think it is not right; I will try to be willing to live, and willing to die. I know that Christ came into the world and died to save us, and I hope he will save me.

"Some time ago, I made a journey into Ohio among the white people. Some good women there asked me to go to their meeting, which I did. They and their preacher talked to me about religion, and said they would be glad if I would join their church, and be baptized. But I told them I wanted to be of your religion; and that I would rather join your church, because your church was designed particularly for the Indians, and I hoped a great many Indians would join it."

I asked her if she believed at all times that she was a Christian, and that when she should die she would certainly go to heaven?

She immediately burst into a flood of tears, saying, "I have nobody to instruct me; my prayers are all in the Indian language; I don't know certainly whether I am a Christian or not; I have given my whole heart to God, and I can do no more. I want to love him and serve him all my life. I know my life in this world will not be long, and I want to die, and go to God, whenever he is willing to take me. I don't care for any thing in this world. I want to be a Christian, and to live with Christians. I have no pleasure in the company of wicked people. I wish to please God, and, if you think I am worthy, I wish to be baptized."

The foregoing is the substance of her experience, which she related on my inquiring into particulars. I have endeavoured neither to detract from, nor to add to the merits of the relation.

At different times I had corrected many strange notions which she had formed, and had answered some curious questions that she asked, such as the following; "Will God forgive my sins after I am baptized, as he does now? Will people who have not been baptized, and those who have, dwell in the same place in heaven?"

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*From the same to the same, dated*

REV. BROTHER,

Fort Wayne, Sept. 6, 1831.

To obtain a permanent and eligible site for the mission establishment, and to induce the Indians to aid somewhat in the support of schools among them, I have been labouring a long time. Through the good providence of God, I have at length succeeded in a good degree. At a treaty last month at Chicago, when the Indians were ceding to the United States about 4,000,000 acres of land in Michigan Territory, the Potowatomies obligated government to furnish them with a *teacher* and a *blacksmith*, and to expend in supporting them \$1000 annually, for 15 years. For the residence of those men, or, in other words, for a mission plantation, they gave one mile square of land, to be selected by the President of the United States, any where in their country. This arrangement was the result of plans which I had formed long since, and for the accomplishment of which I had felt much solicitude, and had put up many prayers.

Should the government choose to appoint me teacher for the Potowatomies, and allow me to nominate the blacksmith, I beg leave to accept those offers, and permission to remove the establishment to the appropriated spot, so soon as the state of our funds, and other circumstances, shall justify. Nothing can be certainly known respecting those appointments, and nothing can be done relative to moving from this place, until the treaty shall have been ratified by Congress.

My present wishes are, to commence at the new site next March, make a crop of corn, &c. build cabins, and in the fall remove thither the family and school, having grain and vegetables at the place for the subsistence of the family, which would save a deal of cost. Government, I trust, will defray most of the expense of building. Permit me to say, that the Commissioners of Government expect the Board to avail themselves of the facilities offered to missionaries by the treaty with those natives, and the Indians themselves consider that we are under an obligation to do so. The site which I would prefer, and which I hope will be selected, is about 50 miles N. W. of this, and that much further from white settlements.

When we shall settle at our more permanent residence, it is my wish to vary a little from the ordinary course of missionaries among the Indians. I wish to lay off a town, not very compact. Let the houses be say 20 poles apart, so that each family could have room to feed cattle, horses, hogs, sheep and poultry. The missionaries would form one family. In this town I would invite all well disposed Indians to settle, preventing as much as possible the introduction of ardent spirits. Our fields would lie a little back. At the mission-house would be the place for public worship, and for the school.

Anticipating the arrangements made at the late treaty, I have for almost one year been pursuing measures to prepare the minds of a number of Indian families to settle with us; and I am encouraged to expect emigrants from four different sources, so soon as I shall say I am ready to receive them. The head of one family, who speaks English, has agreed to be our interpreter. Being a citizen himself, and his children attending school, his services will occasion no expense to the mission, except on particular occasions.

The Ottoways, at the same time, contracted with the United States for a teacher, a farmer, and a blacksmith; for the support of whom government is to allow \$1,500 annually, for 10 years, and also to furnish the nation with a number of cattle. The demands of these two tribes astonished the commissioners, inasmuch as the like had never before occurred with any of the Indians N. W. of Ohio, or west of Mississippi.

As the arrangements of the Ottoways offer such facilities to missionaries, I hope the Board will endeavour to avail themselves of them. All those persons whom the Indians have asked for to assist them, will be appointed by government, and I have already petitioned the proper persons to appoint some of our missionaries. I presume that men of the proper character can be obtained in the course of one year from this time. The establishment among the Ottoways could be located at a place not more than 100 miles north of that among the Potowatomies, and if the Board pleased, the former might be an appendage to the latter. These two tribes speak the same language, with very trifling variations. The establishments being near to each other, and connected in their labours, would always act in unison, and would mutually assist each other.

If the Board should not choose to expend any thing on the branch among the Ottoways, it would be no objection to my plan; for it would be better for us to have three missionaries living there on the annual salary of \$500 each, than to risk an establishment which might not favour our views. Farming utensils, blacksmith tools, and even stock to work upon, would, I conceive, be furnished by government. However, if the Board will please to say that they approve the

measure, provided the teacher, farmer, and blacksmith can be supported at the station by the salary they shall receive from government; or rather, if they could say, that after bearing the expense of conveying the missionaries to the ground, they could afterwards allow that department the annual sum of one thousand dollars towards defraying the current expenses,—I would then, if they please, make the best possible arrangement with government; after which we would be able to decide on the eligibility of the plan.

I fear that my worthy patrons will think that I am likely to run on precipitately and extravagantly in business. But I assure them that my present requests are the result of sober reflection, and, as I said before, of much labour.

In order to render our plans effective, and secure a liberal share of the patronage of government, I have thought it would be well for me to visit Washington at the next session of Congress, provided the business of the establishment would admit of my leaving home. I could then more fully explain to the proper persons my wishes, and more hopefully press upon them my requests. I would not, however, like to take such a journey without the permission of the Board.\*

The people around us are very sickly. Notwithstanding we have had as many as seven at a time sick in our family, and were forced to suspend the school about ten days on account of sickness, yet I consider that we have been highly favoured. No serious cases have yet occurred; those of two of my little children are at present the most so. I have enjoyed good health for several months, which is a special blessing in the absence of my wife. I have received the last Annual Report, and your late affectionate letters. Sensibly affected with the sympathy and liberality of the Board, I subscribe myself, &c.

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#### CHEROKEE MISSION, VALLEY TOWNS.

*Extract of a letter from the Rev. Mr. Posey to the Cor. Sec. dated*

VERY DEAR SIR,

Valle Towns, N. C. Sept. 27, 1821.

OUR school is doing very well; 40 Cherokees are still improving very fast, and brother O'Bryant, the teacher at Tinsawattee, visited us this month. He has 28 Cherokee scholars, and his school is prosperous. I humbly hope day is broke in this wilderness. I have been enabled to undergo the fatigues of my situation entirely cheerful, since I understood the dear brethren and sisters were coming on this fall. Our crop looks well. We have bricks burnt, and one chimney started; intending, if possible, to have comfortable buildings for the reception of the brethren. Our saw-mill, I think, will cut plank to-morrow, and our grist-mill is pretty well on the way. O for a heart of thankfulness to the great Giver of all good, for his loving kindness to the children of men!

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#### SETTING APART OF MISSIONARIES,

FOR THE INDIANS OF OUR COUNTRY.

ON Wednesday, the 26th September, 1821, a number of missionaries were set apart by prayer and other solemnities, in the house of worship, occupied by the

\* The Board has instructed brother McCoy to visit Philadelphia and Washington, he procuring by the way such subscriptions, donations, &c. as may be in his power.

Baptist church, Sansom-street, Philadelphia. They are destined for the Valley Towns, Cherokee nation, where the Rev. Humphrey Posey, and his assistant, Mr. Dawson, have for some time past been labouring.

The band consisted of the Rev. Thomas Roberts, late pastor of the Baptist church in the Great Valley, and Elizabeth, his wife. Mr. Isaac Cleaver, blacksmith, farmer, &c. and Rachel, his wife. Mr. Evan Jones, teacher, and Elizabeth, his wife, and John Farrier, farmer and weaver. Besides these brethren and sisters, there were three excellent female teachers, Elizabeth Jones, Mary Lewis, and Ann Cleaver. The children of the missionaries are Samuel, Phineas and John Cleaver, of the several ages of 17, 15 and 12, each of whom has been brought up to farming. Thomas Roberts, of the age of 15, who had commenced the study of medicine, and John Roberts, aged 11. Elizabeth Roberts, 13, and Catharine Cleaver, 12. Nine children besides the above, were under 11. The whole company is 25.

Ten or twelve ministering brethren led the services by singing, prayer and exhortation. The instructions of the Board were publicly read, and an affectionate farewell taken by the shaking of hands of the ministers and missionaries. The meeting was powerful and melting. Every eye seemed to say the Lord is in this place, of a truth.

The following morning at 11 o'clock, the missionaries collected themselves, by appointment, at the Centre Square. Four or five hundred brethren and sisters from the different churches met them. There,

"under open sky,"

the praises of God were sung, for the growth of the empire of the Messiah. The missionaries were again, by prayer, commanded to God and the word of his grace; when, amid a thousand wishes for their prosperity, they ascended their wagons and departed.

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#### INSTRUCTIONS

*Of the Board of Managers of the General Convention of the Baptist Denomination in the United States, to their brethren the Rev. Thomas Roberts, Isaac Cleaver, Evan Jones, and John Farrier, the first three of whom have wives and families, about to remove to the Baptist Mission station in the Valley Towns, Cherokee nation, in the state of Tennessee.*

**DELOVED BRETHREN,**

THE Board has discovered with much satisfaction your readiness to relinquish the conveniences of civilized life, that you may become useful to the untaught and roving inhabitants of the forests of our country. The everlasting interests of our fellow-men, have an imperious claim on our prayers and our endeavours, whether they be found among the gross and miserable idolaters of the east, or among the benighted aborigines of this western world.

You will find your entrance upon your work considerably softened by the labours of brother Posey and the previous appropriations of the Board. Convenient habitations, it is expected, will be ready to receive you, and the hand of holy affection extended to bid you a thousand welcomes. The Board is permitted to rejoice in

the prosperous condition of the school at the Valley Towns, in the liberal assistance afforded by the national government for the carrying forward of the buildings, and assisting in the support of the native children; in the contributions of clothing and other articles of convenience received from their Christian sisters in Baltimore and New-York; and in the prospects of good which are opening before you; but they desire, deeply and solemnly, to realize the idea that all permanent success must result from the blessing of the Lord. Into his hands they commend you. The prayers of thousands will rise for your prosperity.

Accustomed to offer some general instructions to their missionaries when dismissing them to their respective fields of service, the Board tenders a few words of affectionate advice to you. We pray you to guard against declensions in personal religion. Live near to God, in holy meditation and fervent prayer. Read with attention the sacred writings. We entreat you that ye be not slothful, but followers of them who, through faith and patience, inherit the promises. And while you study and labour to imitate those graces which shone in ancient prophets and evangelists, familiarize yourselves with the biography of missionaries in these latter times. The studious Elliot, the itinerating Brainard, were not more distinguished for their general usefulness, than for their heavenly mindedness, their private devotions, and their frequent dedication of all their powers to the glory of the Redeemer, and the salvation of their red brethren.

We beseech you to cultivate a peaceful temper. Consider yourselves and those who may mingle with you in the mission, as one family. You have "one Lord, one faith, one baptism:" endeavour, therefore, to keep the unity of the spirit in the bond of peace. Bear with those infirmities which you may discern in each other, and always remember you are yourselves yet in the flesh. If ever tempted to contend who among you should be greatest, place in the midst of you a little child.

Remember you have solemnly devoted yourselves to the cause of Gon. Seek not then your own things. Offer to the Indians examples of commutative justice. The commands of God to Moses on this subject, have in them an everlasting force. Deut. xvi. 18. "That which is altogether just shalt thou follow." Deut. xxiv. 14. "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or a stranger." Covet the possessions of no man. You enter into the wilderness in the character of the self-denying disciples of Jesus: maintain this character even to death. Be each of you ever prepared to rise and say, "Behold, here I am; witness against me, before the Lord and before his anointed, whose ox have I taken, or whose ass have I taken, or whom have I defrauded, whom have I oppressed." If necessary, may the voice of every Cherokee be like that of Israel to Samuel, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand."

In your intercourse with the natives, show them examples of temperance. "I sit down at my table," said the pious Joseph Allen, "not to please my appetite, or pamper my flesh, but to maintain a servant of Jesus Christ, that he may be fit for the Lord's work." When Aaron and all the elders of Israel came to eat bread with Moses' father-in-law they did not forget that they were before God. Let your conversation ever be chaste, and tend to godly edifying. Let not the men you are about to teach excel you in prudence. Remember that a fool uttereth all his mind, but a wise man keepeth it in until afterwards. It is our in-

tention to endeavour to instruct the Cherokees in the useful arts with which yourselves are acquainted ; cherish then habits of industry. In the days of Solomon "a man was famous according as he had lifted up axes among the thick trees." In these labours a man may be famous still. In imparting the knowledge you possess, be affable and conciliating. Convince the natives you are their friends, and you need not doubt but that they will show themselves friendly. They have ample sagacity for appreciating the public spirit which is devoted to their welfare.

To their ministering brother, Rev. T. Roberts, the Board conceives it unnecessary to make any peculiar remarks. They persuade themselves that the cross of Christ will continue the burden of his ministry, and they trust that in case the health of their esteemed brother Posey, or that of his family, or in case a desire on his part to be more extensively useful in the ministry of the gospel, should induce his retiring from the more immediate concerns of the Valley Town mission, that brother Roberts will be favoured with the wisdom that is profitable to direct. The Board will ever welcome communications from you, and be ready to make every appropriation for your comfort that duty shall dictate. They trust that you will be assisted to train up your children in the way in which they should go. Domestic government, conducted with mildness and decision, with uniformity and devotion, usually opens before parents and their offspring the consolation of prosperity and peace. The prospects before you are encouraging. The Son of God promises his gracious presence. Indians have already begun to sing his praise. The day assuredly cannot be distant when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

By order of the Board.

Wm. STAUGHTON, Cor. Sec:

September 26, 1821.

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*Extract of a letter from Rev. Mr. Roberts, just come to hand, dated*

DEAR BROTHER S.,

Five miles W. of Newbern, Oct. 27, 1821.

You are no doubt anxious to know how we are, and what progress we have made in our journey. I have the happiness to inform you that the Lord has been very merciful to us all ; our health has not only been preserved, but improved. You would see if you were here agreeable cheerfulness depicted on every countenance, and the missionary flame burn brighter every day. Yes, the most faint-hearted "thank God, and take courage."

Truly, brother, our God is worth serving ! In passing through Virginia we found but very few Baptists, and we obtained nothing to help us along, except two nights' entertainment. Yet the people where we stopped, were, in general, kind ; and even those who at first manifested an unfeeling temper, were moved to tenderness when our wants were told. We have travelled about 470 miles ; some of the road was exceedingly rough, but the greatest part was excellent. In all that distance nothing broke, except two or three rivets in one of the wagons, which were replaced for 16 cents. The horses are in better order, if possible, than when we started, and we take good care of them, knowing that they are the Lord's.

Brother Brown of Washington, and Governor Meigs the Post Master General,

advised me to buy another horse to relieve any of the rest that should be galled, or disabled by any accident. They informed us also that we would find great difficulty in obtaining bread, and other necessaries, and that one should go before to procure provisions, and seek a suitable place for night-accommodation. Agreeably to their advice I purchased a young mare for 40 dollars, which is very serviceable, and no doubt has already paid for herself; for, by her means we have been enabled to obtain provisions much cheaper than otherwise, and have avoided the delay of the whole family. She is very useful also in crossing rivers, going before the wagons to try the depth, &c.

*Extract of a letter from Mrs. Jones, late Mrs. Wheelock, to the Cor. Sec. dated  
REV. AND DEAR SIR,*

Calcutta, Feb. 20, 1821.

SEVERE and long protracted illness has prevented my writing to you before, and informing you of the change in my circumstances and prospects. Soon after the receipt of your kind letter, in which you expressed the willingness of the Board to meet the expense of my return to America, provided no sphere of usefulness should open for me in Bengal, a situation, in which I could be both useful and happy, was, *in providence*, offered me. I have entered into it. My name and prospects are now altered, and Calcutta is my probable home for life. I am, therefore, no longer in need of the pecuniary support which I have hitherto gratefully received from the Society; but I hope I shall be, as I ever wish to be considered, a daughter of the American Mission. To be enabled to prosecute the object for which I came to this country, is one of the most earnest desires of my heart; and I have reason to rejoice that God has placed me in a situation, where my means of doing good to my fellow creatures are greater than they have ever before been; and that I am blessed with a partner in life, who not only feels it his duty, but esteems it his privilege, to do what is in his power to assist in building up the cause and interests of the Redeemer in the world.

I am now slowly recovering from a violent attack of the liver complaint. It has, for some time past, been a matter of doubt in my mind, whether I was soon to experience restoring mercy, or go down to the gates of death. The Divine arm has been placed underneath to sustain me, and affliction's reiterated strokes have been sanctified; while death has been divested of his terrors, and my soul has rejoiced in the glorious prospect beyond the grave, and in the idea of being freed from sin, and spending an eternity of holiness in the immediate presence of God. My health is now so far established, that I entertain a hope of soon commencing the study of the Bengalee language, and of visiting again our native female schools.—Missionary friends here are all well.

#### OPENING OF A PLACE OF WORSHIP.

On Wednesday, the 4th of July, was opened for the worship of God, the Baptist meeting house in Wood's Town, New Jersey. The services, which commenced at 2 o'clock, P. M. were introduced and throughout the whole intermingled with praise. The Rev. Mr. Smalley gave out the 338th hymn of Rippon's Selection.

The dedication prayer was offered by the Rev. Mr. Sheppard; after which the Rev Dr. Staughton preached from Isaiah lxvi. 1. "Where is the house that ye build unto me?" Mr. Smalley then offered prayer to the Lord. The assembly was solemn and large, and the services of the day impressive and pleasant. It is believed that the Lord revealed his gracious presence, and recorded his holy name. The house is a good brick building, 40 feet by 50, and is situated in a pleasant part of the town. The Rev. Mr. Le Huray is the present minister.

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*Letter from the Rev. Jesse L. Holman, Secretary of the Aurora Missionary Society, to the Cor. Sec. dated*

DEAR BROTHER,

Aurora, Indiana, October 24, 1821.

LED, as we humbly trust, by a solemn impression of the goodness of God, we have organized ourselves as "*The Aurora Missionary Society, Auxiliary*," &c. for the purpose of affording our feeble aid, in furthering the gospel among the heathen. We meet annually on the 4th of July. One of the articles of our constitution is, that our general contributions shall go in aid of the mission among the western Indians. We are situated in the wilderness, and our funds, for many years, will be little more than nominal. But we sympathize with the heathen; we lament their benighted condition; and, although we are able to give but little towards meliorating their case, we are unwilling to be altogether silent and inactive. While we regret our inability, we rejoice in having it in our power to manifest our willingness, by doing a little. Our hearts have burned within us at the joyful intelligence from the missionary field, and we wish to cast our very little mite into the treasury of the Lord, to aid in holding up the hands of those who are instrumental in the glorious work. We have forwarded to brother M'Coy, at Fort Wayne, the sum of \$15 18, together with a few articles of domestic manufacture; \$4 87, together with the articles we received from the Aurora Female Missionary Society, and \$1 87 thereof we received from the Hogan Female Missionary Society, for the Burman mission. But having, at the time, no opportunity of forwarding so small a sum, we concluded the intention of the donors might be as well fulfilled by the Board, under this arrangement, as if it had been transmitted to Philadelphia. We shall probably be able to do a little more the present year, than we have done the year past, and wish to know the mind of the Board, whether we shall hereafter send what we collect directly to brother M'Coy, or await their order. We are also desirous to hear from the Board, as often as it may comport with their convenience.

Although we do but little ourselves, we rejoice that others are doing much. We rejoice that so many thousands are engaged, in various ways, in extending the empire of Divine truth. We behold the increasing prosperity of the Redeemer's kingdom with inexpressible delight. We look forward to the result of future exertions in the missionary field with joyful expectation, and gladly hail the wide diffusion of light, as the dawn of that glorious day, "when the sun of Zion shall no more go down, nor her moon withdraw itself; when the Lord shall be her everlasting light, and the days of her mourning be ended."

By order of the Society.

JESSE L. HOLMAN, Secy.

## ORDINATIONS.

## REV. JOSEPH MAYLIN.

AT Mount-Holly, New-Jersey, Lord's-day, August 12, 1821, was ordained to the work of an Evangelist, Mr. JOSEPH MAYLIN, member of the Baptist church at that place.

Introductory prayer by brother Joseph H. Kenard. Sermon by brother James E. Welch, from Matt. xxviii. 18, 19, 20. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." The usual questions were proposed by brother John Rogers; to all which, with the Confession of Faith, &c. the candidate gave clear and satisfactory answers. The ordination prayer was offered by brother Kenard, and charge delivered by brother Rogers, from 2 Tim. ii. 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Laying on of hands and right hand of fellowship by the brethren present, and presentation of the Bible by brother Rogers. The whole of the services were conducted with solemnity, in the presence of a large and attentive auditory.

## REV. AMBROSE GARRETT.

On Wednesday evening, Sept. 5, 1821, Mr. AMBROSE GARRETT was solemnly set apart to the work of the gospel ministry, in the Baptist meeting-house, New Market-street, Philadelphia.

The Rev. Mr. Graham, of Beaufort, S. C. introduced the services by prayer. Rev. Dr. Staughton delivered a sermon of a very encouraging nature, from Dan. xii. 3. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever;" and afterwards proposed the usual questions, which were answered in a satisfactory manner. The ordination prayer, accompanied by imposition of hands, was offered by Rev. John Hewson. The Rev. Samuel Huggens presented the Bible, with a suitable address. Rev. Thomas Griffin, pastor of the church, gave the right hand of fellowship, and delivered the charge, founded on Jer. i. 17. "Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them." The interest excited on this occasion drew a large congregation together, and great solemnity prevailed.

## REV. ALVA WOODS.

Mr. ALVA Woods, a young gentleman of liberal education, who has been elected a Professor in the Columbian College, received ordination on Sabbath evening, Oct. 28, at the Rev. Dr Baldwin's meeting-house, Boston. The introductory prayer was made by the Rev. Mr. Collier; the sermon was delivered by the Rev. Professor Woods, of Andover; the consecrating prayer was offered by the Rev. Abel

Woods, of Granville, N. Y.; the charge given by the Rev. Dr. Baldwin; the right hand of fellowship, by the Rev. Mr. Wayland; and the concluding prayer was made by the Rev. Mr. Williams. The sermon was able and appropriate; and exposed, in such a lucid manner, many common errors, that we hope the public will be favoured with it.

Under the direction of men of evangelical principles, this infant Institution, is hoped, will be a great blessing to the church and world. We are happy to see the union exhibited in the aforesaid ordination; and trust it is an omen for good to the interests of religion. We long to have those, who hold the fundamental doctrines of the gospel, exercise every where a brotherly spirit towards each other; and to co-operate in their efforts to build up the common cause. And we know of no surer method of effecting this union, than to enlighten and educate the teachers of different evangelical connexions, and to bring them into a more free intercourse with each other.—*Boston Recorder.*

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**COLUMBIAN COLLEGE.**

*The Professors of the Theological Institution at Andover, Mass. have been pleased to make the following statement respecting "THE COLUMBIAN COLLEGE, in the District of Columbia."*

**THEOLOGICAL SEMINARY, ANDOVER, Sept. 25, 1821.**

TO the friends of learning and religion we beg leave to say, that we have considered the establishment of the Columbian College, in the District of Columbia, as an event of great importance, and as likely to be of extensive and lasting utility to the best interests of man. We entertain a high respect for the President of the College, and for those generally who are its guardians and supporters. With the young gentlemen who have been appointed as Professors, we have had opportunity to become particularly and very intimately acquainted; and we are happy in being able to say, that we have formed an opinion altogether in their favour; that we think their appointment to these offices very judicious; and that we feel great satisfaction as to their talents and their literary acquisitions, the soundness of their religious opinions, their sincere attachment to the cause of Christ, and their disposition to discharge, with diligence and fidelity, the arduous duties of the stations to which they are called. If is our earnest desire that this infant but promising Institution may enjoy extensive and liberal patronage, and may soon be furnished with a library and funds adequate to its objects as a Seminary of learning and piety; and above all, that it may enjoy the favour of Him, whose blessing gives success to every great and good design.

**E. PORTER,  
LEONARD WOODS,  
MOSES STUART.**

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WE have just received information, that of the \$10,000, loaned last spring to the Columbian College, by the Board of Managers of the General Convention, for the temporary accommodation of that Institution, FIVE THOUSAND have been returned to Thomas Stokes, Esq. the Treasurer of the Board. The whole, there is no doubt, with full interest, will be refunded, at no distant period.

## OBITUARY.

## THE REV. AARON FRAKES,

WAS born near Bardstown, Nelson county, Kentucky, of poor but honest parents, on the 23d of August, 1789. Shortly afterwards they removed to the neighbourhood of Brookville, Indiana. He was united in marriage to Miss Mary Thorp, when he was 22 years of age, who proved to him a truly excellent helpmate. Until the 27th year of his life he continued in a course of open profaneness and rebellion against God; when it pleased the Lord to arrest him by the power of his grace, and to lead him into the paths of righteousness. He was soon afterwards buried in baptism, and became a member of New Hope church; by which he was licensed to preach the unsearchable riches of Christ. In this work he engaged with zeal, and laboured to good acceptance. Early in the year 1818 he removed to the vicinity of the Wabash, and joined Prairie Creek church, then under the pastoral care of the Rev. James Lee, whose age and increasing infirmities induced the church to ordain Mr. Frakes to the ministry. This was performed by Mr. Lee, and was his last public act. He died soon afterwards, in full assurance of a blessed immortality.

A revival commencing about this time in the bounds of Prairie Creek church, and also at Maria Creek, where Mr. Frakes likewise attended, he was incessant in his labours, which were owned and blessed of God to the awakening and conversion of many sinners. But He in whose hands are the issues of life and death, was pleased to take him hence in the midst of his usefulness. He was attacked with a severe fever, and after an illness of a few weeks left this transitory world, on the 22d Feb. 1821, in joyous expectation of a happy welcome into the presence of his Redeemer. His remains were interred at Maria Creek meeting-house, amidst the lamentations of his brethren and friends. The widowed partner of his cares, and three helpless orphans, have been deprived of his counsel and support, when both were very much needed.

The advantages possessed by brother Frakes for improving himself in literature were extremely limited. He moved in a very humble situation in life, and always resided on the frontiers. But his preaching was highly esteemed. He was a zealous advocate for the doctrine of justification through the blood and righteousness of Jesus Christ, and died in full dependence upon the gracious promises contained in his word.

His course in the ministry has been short, but profitable. The loss sustained by the churches over whom in providence he was called to preside, they most deeply and sincerely regret. May this bereaving dispensation cause them the more highly to prize a gospel ministry, and induce them to pray with greater earnestness and faithfulness, that the Lord of the harvest would send forth more labourers.

P.

\* \* \* We have received an interesting obituary notice of Mrs. ANN WAPLES, of Accomac, Virginia, which want of time and room oblige us to defer until our next number.—Other communications shall also be attended to.

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